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DEVOTED TO PRACTICAL CHRISTIANITY

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DO YOU BELIEVE

that Jesus Christ was theorizing or that he was announcing a law when he said: "Ask, and it shall be given you"?

If you believe in him you believe what he said. You believe that he did not speak as men speak, in theories, but that he at all times spoke God's truth.

Clarity is obscure to our minds when we expect esoteric profundities. So the simplicity of the Master's teachings is hidden from those who seek mystification. Theorists postulate, but Jesus Christ declares.

The simplest thing in life, and the most important: If you ask you receive.—*I. O. S.*

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ACCORDING TO MY FAITH

EVELYN BROWN ROBINSON

According to my faith He gives me joy
To still my brooding over petty words;
A joyous heart mere words cannot annoy.

According to my faith He gives me peace
To calm the strife of greed within my soul;
When man forgets himself, then wars will cease.

According to my faith He gives me power
To cast out demons of despair and hate.
Why should man trust, if not through every hour?

NOTES AND COMMENTS

WORLD PEACE BASIS

CHARLES FILLMORE

THE United States of America is a type of the nation-union that may embrace all the countries of the world. The relation of our forty-eight states is a working model for a like relation which may be established among all the states of the world. But the economic relations of our people are far from ideal and we must incorporate into our government many public privileges, which as yet are ideals only. The early Christians "had all things common," a plan that antedated by twenty centuries one of the bolshevists' strongest appeals to the populace. Universal and equal possession and use of all things in the earth must be established before we shall have the ideal government.

Russia's attempt to establish this relation falls short in one essential, that is the recognition of God in human affairs. To exclude God from human affairs is to take away the very foundation of an enduring government.

History is repeating itself in the United States and we have fallen into temporary paganism and the worship of the golden calf. But this condition will pass away when Truth returns and we again read out of the divine law. A Moses will arise in our midst who will prove by his works that he is the mouthpiece of Jehovah, and we shall accept his spiritual leadership.

The fathers of our nation felt the Spirit of God moving them, and they acknowledged him as creator and inspirer of their momentous act in framing the constitution of this country. This early acknowledgment of the mind of God coöperating with the minds of men has not been strengthened with the years because God has not been understood. The personal God idea has not answered the many questions that have arisen,

and men have lost the early faith and trust that sufficed their forefathers. Now, however, the new concept of God as Spirit and a better understanding of Spirit and its laws are fast restoring the Creator to his creation.

When our legislators and government leaders are finally forced by adversity to acknowledge the directive power of earth's Creator we shall have an entire readjustment of our political and economic systems. This adjustment must come even though it break in pieces existing institutions on every hand. This period of readjustment is right upon us and we shall very soon have to meet situations of tremendous import to the perpetuation of our government.

The great need of America is statesmen with spiritual vision. We need leaders who can see behind the visible, who can commune with the Great Soul of our planet and get a comprehension of what is going on in the kingdom of the heavens, which is the source of all that exists on earth. We must have such leaders before we can build an enduring civilization.

An understanding of the homogeneity of the human family would eradicate much of the petty selfishness of men and nations. "And he made of one [blood] every nation of men to dwell on all the face of the earth," is a statement that is absolutely true. "One is your Father, *even* he who is in heaven." We look at the visible nations of the earth and classify and estimate them according to the flesh. From this narrow viewpoint we see the appearance, the disappearance, and the reappearance of the same souls time after time, century after century, and, in our ignorance of the invisible realms, we think that they are new souls at every birth, thus giving the man of flesh the whole stage of existence.

A very little study of man spiritually will reveal to any one the fallacy of the popular assumption that a new soul is born every time an infant first appears to

human parents. Deep thinkers know better. An anonymous writer quotes Emerson as saying, "Be not deceived by dimples and curls, that child is a thousand years old." The people of earth today are the people of yesterday. Every one of us has gone for ages upon ages, from nation to nation. We have experienced the high and the low, the rich and the poor, the wise and the ignorant.

Millions of souls are flocking in this age to be born in the free mental atmosphere of America. This is the Promised Land of the Israelites. It has lain fallow for thousands of years, overrun by so-called savages, who are themselves Asiatic, even Semitic, the lost tribes of Israel. The Lord of the planet has planned a new race, the birth of which is to be in the United States of America. The New Jerusalem is to be built here, and not in Palestine, as many suppose. The progress and the prosperity of America are not accidental, but the result of divine planning. All the nations of the earth shall flow to her, according to divine prophecy. America is the pattern nation for the whole world. We can afford to be generous and forgive the debts that other less prosperous peoples owe us. The Lord expects us to act in a princely way and thus demonstrate that as we give we shall receive.

But America will be chastened by the righteous law if her people do not enlarge their spiritual vision and play the part of the sons of God. We can mobilize our people for peace and, through our firm stand for the unity of all the nations of the earth in the love of Christ, establish such a peace consciousness that all people will welcome it and peace will prevail the world around.

However, both seers and savants the world over are prophesying that we are facing a world revolution. These shadows of coming events are expressed from the public platforms and from the press everywhere. In the

face of peace there is an undercurrent of unrest and a widespread feeling that the divine law has not been fulfilled. Dishonesty in high places, banditry in low places, and the public disregard for moral standards indicate the need of higher ideals.

The attempt of our nation to separate and segregate itself from the nations of the world is a sign of selfishness. We do not want to take part in another world war and we labor under the assumption that we can stand off and enjoy our peace and prosperity while the balance of the earth's inhabitants destroy themselves. This view is evidence of narrowness and selfishness on the part of our world leaders. If our religion is good enough for all the people of the world we must make our government of the same type. When we raise our own ideals to the proper spiritual standard these United States of America will be an example which all the nations of the world will follow without question.

Materialism is dominant in the minds of many of our world leaders. Being themselves ignorant of Spirit and spiritual laws, these leaders are ashamed to acknowledge God or in any way bow to anything higher than mortal methods in conduct of men and nations. This must all be changed in the new civilization which is right upon us. The destructive thoughts and inventions of men will find expression in all the governments of the world that are not intrenched in divine protection.

A new race consciousness is absolutely necessary. The keynote of the new race will be the universal love, justice, and righteousness of Jehovah-Christ, who is the head of this planet. Jehovah-Christ is merely a name for the great soul, Jehovah God, who, as agent of Divine Mind, formed our earth, and has been incarnate many times under many names. His last personal incarnation was Jesus Christ. Under his leadership we must mobilize an army of people who will charge the ether with love, justice, honesty, purity, out of which

will automatically follow universal peace. Not only the United States of America but all nations must be unified under the Christ standard in order that the spiritual league of nations may be established.

European nations are charging America with usury and injustice in finances. We know that commercially our hands are clean but we should allow the bankrupt nations of Europe their plea of incompetency and cancel all their debts; that is, give to all these nations the privilege of a world court of bankruptcy. Such an act on the part of the United States would open the way for world peace because all the nations of the earth would then look upon citizens of the United States as an unselfish people.

Selfishness is the abomination of desolation. Daniel, a great prophet, and Jesus Christ, a greater prophet, said that the end was near when this abomination would sit in the holy place. The end is near; the old order is passing away. Roosevelt said, "The issue before the world is utopia or hell." Our ideals must be raised. "Where there is no vision, the people perish" (A. V.). Those who have the vision must stand forth and declare the truth as it is in Divine Mind.

REST REMAINETH

Easter day breaks!
Christ rises! Mercy every way is infinite—
Earth breaks up; time drops away;
In flows heaven with its new day
Of endless life—
What is left for us save in growth
Of soul to rise up . . .
From the gift looking to the giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity.

—*Browning.*

THE PURPOSE OF SLEEP

FRANCES W. FOULKS

THE HUMAN race spends virtually one third of its time in sleep. Eight hours out of every day, four months out of every year, twenty years out of sixty, is a large proportion of one's time to be spent without thought or purpose. The majority of persons believe that this time is spent in resting the mind and the body from the day's accumulated weariness. Yet there are people who do no real thinking to tire the mind, who perform no hard tasks to weary the body, but who give to sleep its share of the twenty-four hours. Many of those who work hard mentally during the day, keep on using their brains during sleep, to work out some difficult problem left unsolved during the day. Many of those who work hard physically during the day, toss and turn and roll during sleep, giving their bodies little rest. They keep right on, in a degree, doing mentally through the night that which has engaged them during the day. Such persons have not yet learned that night has a purpose in drawing her curtain over the world, that it is symbolical of the closing out of the day and its problems, its labors, even its pleasures, to enter a new world as different from the workaday world as the day is from the night.

In one sense the body never rests. Throughout the night and the day it continues to function. The heart forces the blood through artery, capillary, vein, never missing a beat; the stomach digests all the food that may be in it, the lungs inhale and exhale the life-giving breath, assimilation continues, the nails and the hair grow, childhood slips into youth and youth into maturity during the hours of sleep as well as during the waking hours. Neither does the brain always rest during sleep, for many are the problems that we take to bed with us

and find solved on waking with the morning light. If one goes to bed nursing a grouch or a worry, this mental emotion is retained through the night, and there it is, presenting itself the first thing the next morning with added bodily heaviness and weariness.

In many ways it is proved to us that sleep is not for the sole purpose of resting mind and body, and that they are not fully rested by the kind of sleep in which we ordinarily indulge. As we study the laws of higher living we come more and more to believe that the spending of one third of man's life in sleep has some greater, some deeper meaning in the divine plan than the one which man has so long given it; we come to believe that understanding this plan and coöperating with it mean rest and renewal of soul, mind, and body, to a greater degree than man has previously experienced.

There is no waste in God's universe. Everything has its purpose, with certain results if man works with it, other results if he does not. Sleep presents to man an opportunity for spiritual growth, which, we may find as we work with it, will supplement, to a perfect degree, the spiritual growth of the day. Most of the race is wasting this opportunity. We watch the child as he fritters away school days without studying, or the youth at college as he indulges in outside attractions, or the business man as he gives himself to frivolities. Beholding the mote in our neighbor's eye, we say: "What a pity!" Yet most of us, even those of us who are deep students of Truth, are no more using the opportunity held out to us during this period of unconsciousness called sleep than are these others in their daydreams.

Something vital happens, in a degree, to all while they are asleep. During the waking hours, the body with its emotions and the intellect with its thoughts are continually opposing Spirit, and the soul of man, which

stands between the body and the mind on one hand and Spirit on the other, suffers from the conflict. During sleep the soul rests from the seeing and the thinking and the hearing of the outer man, from the desires of the mortal mind and the emotions of the body. Sleep is the sabbath of the soul, "when a holy feast is kept." During this sabbath the soul forgets all the darkness of the daydream, and glimpses again the glory it had with the Father before it came out seeking experience. During this period of unconsciousness of the outer man, it seeks to establish the joy and the peace of its former estate. The soul longs for its home, its Creator, with the same homesickness that we have felt in our emotional nature when far from home and loved ones. The Psalmist has truly expressed this feeling, "My soul longeth, yea, even fainteth for the courts of Jehovah," and again:

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God."

The thirst and the longing of the soul are satisfied during sleep, but only in the degree that we understand and coöperate with its purpose. If something like sleep did not come with some regularity, the mind and the body would give way before the distractions of everyday living, before the sights and the sounds of the phenomenal world. Jeremiah, during his sleep, heard the God of Israel say, "For I have satiated the weary soul, and every sorrowful soul have I replenished," and Jeremiah said, "Upon this I awaked, and beheld; and my sleep was sweet unto me." The Creator has provided this way wherein all receive some spiritual growth during the period of sleep. No matter how far out from the Kingdom one may be, the Christ is there also, and although He may he unheard, unseen, unheeded during the waking hours, during sleep the soul gives attention.

To derive the most from the period of sleep it is very important to make preparation for it even as we do for any other of life's activities. This preparation should be more than obtaining a comfortable bed and taking from the body the clothing of the day and robing it afresh for the night. It should go further than relaxing the body and stilling the emotions, further even than shutting out the fears and worries of the mind. The thought that we give to the soul upon entering the portals of sleep is the keynote for its coming communion with its Creator. If we go to sleep with any error thoughts in our minds the soul has to wrestle with them, cleanse them, before it enters into its sabbath of rest. If we take a thought of peace, of love, of trust, a thought that unifies the mind with the Father, this not only quiets the intellect and relaxes the body, but it takes the soul quickly to the great white throne where all the enemies of the daydream are dissolved.

If, when his body needs healing, one will take a healing prayer as he drops to sleep, his soul will use it the night through, and will still be repeating it to the body if he awakes in the night. The cells will take it up and use it for themselves. The morning will be a new awakening, for he will be healed.

Perhaps one needs wisdom or guidance in some problem of life. Quieting the reasoning of the intellect, the fears and doubts of the mortal mind, he can give the soul a thought that will quickly carry it into the presence of Omniscience. There are no more wonderful prayers for this than are found in the Bible:

"Teach me thy way, O Jehovah;
And lead me in a plain path."

The soul will hear the promise:

"I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with mine eye upon thee."

One will wake knowing the way, or when the time

comes to act he will hear the Voice, or feel the pressure of a guiding Hand.

If there are needs in the life yet unfulfilled, it is well during the devotional period before sleeping to dwell in thought on the riches of God's kingdom, of the birthright of a child of God to all of these riches, that the soul may enter into and work with the rich substance of Spirit, and bring back with it the assurance of man's right to all the good that he can use, in ever flowing abundance.

Many times we take our worries and our fears to bed with us, and sleep is delayed. We are like Darius, who so feared that the lions would destroy Daniel that "his sleep fled from him." If we do finally drop to sleep, the fear awakens us with a start, and the intellect begins all over with its pros and cons, its arguments, and sleep is again put far from us. The morning finds us exhausted both mentally and bodily. This exhaustion does not come from lack of sleep, but from the inharmonious mental pictures. If we had been masters, masters of the intellect instead of letting the intellect master us, we should have changed these pictures, these thoughts, and spent the time in the communion that rests the body and brings peaceful sleep. Some of us have a habit of making our plans for the next day after we go to bed, and all the night during sleep we work with those plans; so on waking we are as exhausted as if the day's work had already been accomplished. Sometimes we wake at a certain hour every night and take up some problem of the day, and work over it, and morning finds us unfitted for that which is before us.

There is only one way in which we can stop these unhappy experiences, and that is by taking hold of the intellect with the will and saying, "Thou shalt not." Then we must take up a righteous thought and hold to it with the one idea of peace, of trust, of feeling

the Presence, the Comforter. It is helpful to repeat over and over the 23d Psalm, or the 91st Psalm, or the Lord's Prayer, listening to every word, for sometimes the lips will repeat these thoughts with which we are familiar and the intellect will go on with its thinking so that we lose connection with the more important thought. If we repeat and listen, giving attention to each word, the intellect will tire of waiting to put in a word, the body will relax, we shall drift off into the world of the soul, and our sleep will be sweet.

Sleep should be a joyous journey to us, a journey back into the Father's house for renewal, a time of refreshing which will be felt by body and mind through the coming day, and the peace of it will extend out into all our day's world. When we truly realize the truth of the phrase, "In the night his song shall be with me," we shall enter sleep's portals rejoicing and we shall come forth rejoicing. All through the day we shall "call to remembrance my song in the night" and the echo of this song from the soul will help us to meet life's problems with courage and patience, with ever increasing faith in God's goodness. Many of the rough places will be smoothed, many hard places passed with ease, much good will come into manifestation along the path—all through our turning our attention from error appearances to the song of victory which the soul has sung during the night.

The better use we make of the period of sleep, the more we coöperate with its purpose, the greater will be our spiritual development. When we recognize and perfectly keep the sabbath of the soul (which sleep is), we shall need less and less sleep. When our days are filled with realization of His abiding presence, our souls will find satisfaction during the waking hours. As our conscious minds learn to turn instantly to the superconscious for instruction, as they believe and obey, as we keep our eyes constantly on the One who neither

slumbers nor sleeps, this going out and coming in will be unnecessary. We shall consciously live where the soul longs to live.

Hallow sleep; make of it a time of devotion. Make preparation to enter into its purpose by dismissing all inharmonious thoughts from the mind. After preparing for bed and turning out the lights, sit down quietly and invite the angel of His presence into your room, into your heart. When this Presence enters, all the stress and strain of the day will depart, the fears and worries will be dissolved, all bitterness, all inharmony of every kind will drift from your consciousness. The body will feel this quieting touch, the intellect will be stilled by the majesty of this Presence, the ears will be closed to the sounds of materiality, and the eyes will see that "the night shineth as the day." The soul is ready to meet its Creator and receive from him the good prepared for its use from the beginning.

The day is thine, dear Father, the night also is thine. In thy Presence all the thoughts of my mind are stilled, all the emotions of my body are quieted. The stress and strain, the cares of the day have passed from me, and in peace and quietness I relax and rest. My soul seeks its home with thee, its Beloved, there to have wiped out all the fears and worries, all the hates and jealousies of the daydream, there to be filled with trust, with love, with compassion. In this reunion of my soul with thee, I receive new courage and strength, which no dream of the day can erase, no happening shatter. The image and likeness of thy purity and thy beauty is renewed in me, and thy glories are outpictured in my body and my environment. Thy Substance, bountiful, rich, fulfills my every need in overflowing abundance. I thank thee, my Father, for this season of communion with thee.

"In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety."

THE FAITH OF A LITTLE DOG

RUTHANNA SCHENCK

IF YOU had asked me yesterday to define faith, I should first have looked at you as if I wished that you hadn't asked me the question; then, being one who strives to oblige, I should have thought a long time, for my tongue is not quick with words, and I should no doubt have made you some such uninteresting answer as this, "Faith is an unshaken belief." Yesterday I was unlearned enough, unobserving enough, to have made my definition so abstract as to have told you nothing except that perhaps I had never had a first-hand introduction to faith.

But last evening in the busy downtown district I saw a little dog.

And now, if you were to ask me what is faith, I should say, "It is the difference between a pebble and a pearl, a Jimson weed and a jasmine, a talking ape and a Tarzan, a man and a Messiah, desire and realization, three dimensions and four dimensions, misery and happiness, New York and the City Foursquare, myself and infinity, mortality and immortality. And all because of a little, fleabitten, rain-soaked, canine bit of God's manifest world.

I think I should never have noticed him at all, that pup, except for a problem with which I was wrestling, so that my head was bent and my line of vision was below the view of better things, partly in my intentness upon finding a solution to my problem and partly in my effort to trick myself into believing that I was protecting myself, ostrichlike, from the gaze of any that I did not wish to see in my hour of abstraction.

It was raining with what we in our darker moments call a miserable drizzle. Problems and rain always seem to come together, I thought. Sympathetic pals! By

seeing naught but the sloppy sidewalks and the mud spatters up the backs of satin slippers and chiffon hose ahead of me, my eyes kept company with my dark thoughts. Thus the miserable puppy and his problem came into my line of vision. Even then, my vision obscured by my inward darkness, I shouldn't have seen him except that he was in my way, and I fairly stumbled over him.

Now I'm sorry to have to write the first part of this next paragraph, but I cannot make the second part effective without the first part, and I confess that I'm rather proud of the second part.

When I have a hurt, a wound, a sore spot—for I haven't quite risen out of that consciousness yet—it always feels so bad that I cannot sympathize properly if you should tell me of the pain or the heartache that you enjoy, that is, if you are a human being. But—and here is the part that I'm proud of—if you are an abused horse, or a sick cat, or a hurt chipmunk, or a wing-torn sparrow, or a wounded rabbit, or a dear little, fleabitten, rain-soaked miserable pup with a problem, you'll "get me going;" you'll make my heart come right out to you; I'll cry with you; I'll bind your hurts; I'll coddle you, and laugh you back to happiness. Of course, while I'm doing that, something always runs away with my own bewailed sorrows.

But if you are a person, it's not so easy. I'm afraid and self-conscious; you "cramp my style." But if you help me not to be afraid, and make me sure that you want my help, you'll do me a great favor. For by letting me help you, you'll be helping me to get rid of my own problems.

Now, where was I? I had just stumbled over the bit of a pup, hadn't I? Immediately I was concerned, and I stopped to learn his trouble. He stood there on the dirty, wet sidewalk before the entrance of a store. The revolving door which had been put up as a winter

entrance to the store had not yet been taken down. Customers slipped in the revolving openings as fast as others emerged from them, keeping the leaves of the door spinning almost continually. The pup stood there before them, his neck stretched out, his ears forward, his head jerking from side to side, following the movement of the door as each opening appeared, swung past him, and disappeared. His attitude told ever so plainly that his master had gone through this door, was somewhere on the inside enjoying warmth and dryness, or perhaps had gone on through the building and out through another door to places even more desirable to dogs. The dog desired to follow his master. Hadn't his master always given him food and shelter, always known just what was good for a dog? What joys he might even now be missing by not being at the side of his adored one. He could feel the warmth that came from within when the door spun. He saw the way. He had seen his master step into the revolving niche as it swung by. He desired ardently to follow. But he had hesitated. His faith hadn't been quite great enough. Others followed his master and the dog saw that they, too, reached the desired regions. But still he hesitated. He saw the results but he couldn't see the why of them. He wanted to see an opening *all the way through*, before he took a chance. He wanted to understand with his dog's brain the principle of the revolving door that it had taken a man's brain to devise. And because his understanding wasn't large enough to comprehend, he wouldn't go through, even though he saw that going through brought the desired results for others. He refused his ever recurring opportunities. He insisted upon trying to comprehend this manmade device with a dog's understanding. He insisted upon trying to understand through his physical senses that which must be apprehended by imagination and reason. He

wouldn't take advantage of the device because he thought he couldn't understand it. Because his dog's mind didn't understand it, he had no faith in it—but oh, he was trying, trying so hard! I could almost see his head expand with the effort of his brain to encompass another dimension. Perhaps it did. At any rate something happened just then.

He took a few steps backward. Why he did that I do not know. It was, perhaps, the result of his brain-stretching. But he stepped back far enough so that his vision was no longer confined to the lower, wooden parts of the door. He stepped back where he could get a larger view, where he could see through the glass panels of the door. He lifted his gaze for a moment upward, and there through the glass he saw his master, on the inside, smiling, waiting, beckoning.

With a yelp of joy, the bedraggled pup let go of all his doubts and fears, his cogitations and attempts at analysis, his resistance against things that seemed too good to be true, and he entered those doors on faith alone, faith in the way of his master.

And in his place, there stood I, outside, in the rain, in the chill damp, still showing signs of the struggle with my "problem"—shamed into faith by a little dog.

For I, too, have a Master who went ahead to show me the way. But because I cannot with my mind which comprehends only three dimensions understand His world of four dimensions, nay, of infinite dimensions, I have been struggling, refusing to go the way which he went because I cannot with my small mind see an opening all the way through. Like the little dog, I sit outside and whine for the kingdom within. Oh, let me too stand back from smaller things, that I may lift my eyes to the vision of His second coming, to his rebirth in me, and, upheld by joyous faith alone, have no hesitation about entering.

CONTENTMENT

HORATIO W. DRESSER

SOME persons object to the idea of contentment. To be contented seems to them equivalent to being satisfied with things as they are. But people seldom like things as they are. They are ambitious, eager for power, position, wealth. They are restless, and want something to happen. If they should accept things as they are, this acceptance might change into resignation, or stoical adaptation to circumstances, on the assumption that conditions cannot be changed. The majority like to believe that conditions can be changed. Moreover, many are resolved to take a hand in affairs and change our social conditions. Hence a "divine discontent" seems to be the ideal.

To object to contentment as the apostle Paul advocated it, when contending that in whatsoever condition he might be placed he would be content, is, however, to miss the point. For the great apostle was speaking of the possibility of living in a higher altitude of thought where the soul is free from circumstance. To possess this insight into true living and to live by this standard is to be free, untrammeled. It accords with the Oriental ideal of nonattachment. When in this attitude one is not bound by conditions, on the assumption that one must cling to conditions or else lose hold upon life. In this attitude it makes very little difference what the conditions are, where one is placed. For one expects to be equally well off in any group of conditions or in any town, city, or country. In the apostle's case, there were conditions greatly to be complained of, so far as external circumstances were concerned; for he was persecuted, driven about, and imprisoned. But his teaching had reference to that inner group of circumstances which no persecutor can touch; since the

soul cannot be driven about or imprisoned or hampered in any other way by what officials and enemies do to the body. Emerson had reference to this attitude of spirit when he wrote, "The soul makes circumstance."

To adopt this inner attitude or outlook toward the world is to realize that, as the soul is under divine guidance, the conditions which are drawn to the soul from within are those that are best while the soul is in the present state of development. To understand these conditions in the light of such guidance is therefore to seek what has been called "the wisdom of the situation." The given situation may not be what one wants. It may fall far short of the ideal. Yet it may be precisely what is needed, in view of all that has gone before, the lessons to be learned, the principles to be grasped, and the opportunities to be taken before one is ready to take the next step toward the ideal. Granted insight into the guidance which has led one to the present group of inner conditions, the enlightened person would rather be in these circumstances than any others. In these a person may very well rest content, for contentment as thus understood is adjustment to the divine life in its readiness to lead to better conditions when the individual has met his present opportunity. Hence the wisdom of the ancient adage, "Know thine opportunity."

Thus to consider contentment is to raise the general question of the soul and its environment. The claim is usually made by devotees of the natural sciences that man is chiefly subject to heredity and environment. In fact, there appears to be no other set of circumstances save those of environment and heredity. Hence the investigation into the conditions of life becomes solely a question of the one factor or the other.

We find devotees of the spiritual life insisting, however, that man's true heredity is not material, but is from God; and that his real environment is not his

bodily habitat, the kind of house he lives in, the clothes he wears, the neighborhood in which his youth is spent; that the mental atmosphere, the spiritual sphere, the inner series of conditions, invite him to do the work in the world which God intended him to do. One notes any number of instances in which men and women, born and reared in exceedingly simple conditions in the country, with apparently no external prospect whatever, have later broken with their outer environment and done great things in the world. On the other hand the more favorable the outer environment seems to be, the less a person may appear to make out of it, notably in the case of the wealthy and luxuriously placed people of the day. Any external environment whatsoever may be favorable to the soul that makes it so. Any environment may be judged to be unfavorable if nothing is made of it.

When our attention is called to what we denominate the soul's inner environment, we note the fact that any group of people constitutes what has been described as a "sphere." Each person we meet has a sphere about him. We like to come into the sphere of an individual who is happy, who affirmatively radiates good will, joy. Such a person, entering a group where the combined or social sphere of the household is depressing, turns the tide in favor of hope and happiness even though no word is said to counteract the depression. On the other hand, one who is moderately happy but negative, readily subject to social atmospheres, may be swept under by the weight of depression in a dejected or melancholy household.

Even the coming or going of a maid in the kitchen may make a difference in the social atmosphere. For she may be one who "fits in," as we say, and she may be greatly missed when she leaves the group. Or she may be one who "does not belong," and when she has gone there is a general sigh of relief. The maid

may seem to be an unimportant individual, and perhaps she is, that is, she may be negative or negligible. But a maid may also contribute to the welfare of the home by adding a harmonious and responsive atmosphere.

Again, in a household where everybody is a participant or coöperative member, with no one working primarily for pay and no one indifferent about standards of work, "things move," as we also say; and the things that move are not visible or tangible. The social atmosphere may chiefly depend on the strongest member of the group, or it may circulate about the mother because her love is the quickening spirit of the household. The strongest member is not necessarily the most loving or helpful. That is to say, a person may be strong in influence because the other members of the group have not yet learned how to meet that sort of strength or affirmation. Thus a domineering individual may be the chief influence in a group, and it may be a relief when he or she is out of the house. A parent who manages or rules too much may be an uncomfortable presence to the children and others who submit to the influence. A confirmed invalid in the home may be a factor, partly because everybody in it may have given up hope that this person will ever be any better. Again, people are influential because of their conceit, pride, self-righteousness, or self-pity. Some make themselves felt because all virtue appears to be vested in them, while others are conspicuous because they seem to "know it all." It is a relief to the others when these detrimental individuals are away from home. That is to say, few of us are accustomed to rise above the influence or atmosphere of a person whose presence is for the most part an annoyance.

On the other hand, some argue that if we are annoyed, perplexed, or otherwise disturbed by the adverse atmosphere of some one in the home, then there is some respect in which we need precisely this test.

Suppose, for example, that I am a writer of short stories and novels; hence subject to the coming and going of the creative mood. The annoying person may occasionally break in on me, interrupt the thread of my thought, and otherwise interfere. This may seem sheer annoyance, without any compensating feature. I may be inclined to rebel and to come out with harshly spoken objections, on the assumption that this person has no appreciation of the fact that the writer of fiction lives in his stories. But it may well be that there is an opportunity for me here in some way. I may need to look to myself before I condemn. Or I may need to be stronger in the inner conditions favorable to creative work so that it will make relatively little difference what any one says or does, or what happens in the household.

On the assumption that people are drawn together either because they are spiritually in affinity and "belong," or because they have something to do for one another, so that the benefit will be mutual if both take the opportunity, we may infer that there is a wisdom in the coming of any one into the household, even the relatively negative or antagonistic presence of some one who belongs only on the outskirts of the family environment. Hence no one is to be neglected in considering what elements make up the immediate social environment of the soul. Some of these elements may be very casual, as in the case of a man or a woman in a boarding house where the occupants of the house seldom meet except at table, and when the individual in question is rather different in type from those who otherwise constitute the social atmosphere. So too one's associates in a business office, on a teaching staff, or in a group of social workers, may be those who are rather remote in type. Nevertheless, every group has its atmosphere, and into this social presence the given individual brings a sphere. The question is, What relation

does this social presence, to which one contributes an element, bear to one's work and one's life? Having found oneself in the given social atmosphere, for the time being one is content to be there, since advance to a bettered soul environment means change in oneself.

We are apt to reason the other way. If unhappy in a household, and making others unhappy, one is inclined to say that the others misjudge, that one is misunderstood; hence that the other members of the group must change. We nearly always turn to other people first. We easily condemn. It is a simple matter to draw into oneself, to keep silent, under constant restraint. When this situation seems intolerable, the only recourse seems to be to go elsewhere in quest of contentment. Thus we find people always changing their habitat, always hoping that the next place or the next work will be all right. Sometimes people who are in ideal surroundings, externally speaking, become restless after they have been there a month or so. It seems impossible for them to find a place to live or work where everybody and every circumstance will be all right.

It may well be that leading members of a group are unmindful of their duties toward some one in the household who is unhappy. For it is also easy for most of us to become greatly absorbed in our own concerns. But we should remember that a discontented person is not, by adopting an attitude of unspoken condemnation, likely to become helpful to one who is too much absorbed in one's own life and work.

To be contented in the true sense is to look to oneself. But looking to oneself is to refer to divine guidance, also; that is, to the "wisdom of the situation." My own attitude somehow brings upon me what I suffer or enjoy. If people are unresponsive to me, if they rub me the wrong way, if they plainly do not care to be much with me—in these and many other cases

that might be enumerated there is a very good reason, to be traced to myself. But to know myself better is the better to understand my soul's environment, hence the "wisdom of the present situation."

Again, in any relationship that we enter into, however pleasing or promising in the beginning, there will be after a time factors or influences which we did not bargain for and from which we should like to escape —when we are evasive in attitude, weary, or lacking in faith. Thus in any work that we may undertake, involving months or years of adjustment to the conditions in question, there is routine, and routine is likely to be wearying. So too our associates, as congenial as they may have seemed at the outset, disclose phases of their nature of which we were unaware at first. But having put our hands to the plow, there is no turning back. Our way to the end we chose for ourselves lies through the successive states of the soul's environment, a succession which we did not arrange. Fortunately for us we are thus tied in with our fellow men so that we must see things through together. What, however, could be better for us than that we should push through to the end, amid many conditions which we did not directly choose? For who would care to have every little condition change whenever one might have the whim?

The significant fact about the soul's situation then is that while in a certain respect we make choices—for instance, of associates, of vocation, of husband or wife, what to believe or to reject—there are two phases of this relationship which we do not regulate. We did not create what we may in brief call "the way of life," the way along which divine wisdom is leading us in unspeakable love. Nor are we responsible for the fact that, after we have made a choice of something or of somebody, the thing or person chosen includes very many factors of influence for which we have not

bargained and which are likely to bring us opportunities for development, for charity, for kindness, or for victory, which we have not in the least foreseen. Consequently we often require courage to go on with what we have undertaken. Had we known everything in store for us, we might not have made the given choice. But then, we should have made some other choice, and any possible choice involves these factors. What is more reasonable than to accept our chosen way of life, whereon we should walk in peace and contentment, including whatever conditions may be in store for us? What is better than to meet the situation at hand with the realization that it will lead both to things for which we have not bargained and also to the success for which we have yearned?

THE NAME OF JESUS

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.

Dear name! the rock on which I build!
My shield and hiding place!
My never-failing treasury, filled
With boundless stores of grace!

Jesus! my shepherd, brother, friend,
My prophet, priest, and king,
My Lord, my life, my way, my end,
Accept the praise I bring.

—John Newton.

A DREAM AND ITS INTERPRETATION

PAULINE FRENCH

THE DREAM

WITH the aid of a hotel porter's hand truck, I was with great effort pushing one of my trunks, heavy with my possessions, up an almost perpendicular street. I was on a sidewalk close to a garden fence near the top of the hill. With considerable effort I finally succeeded in getting the trunk to the top, but only just enough to catch it in the fence, and thus prevent its sliding back. Straight ahead of me the street was level. In spite of this, I realized that I should not pursue this method farther; without fear of losing it, I left my trunk there to seek aid.

Next I found myself in the same city square but on the block next higher up the hill, running joyously along the level street (parallel with the steep street on which I had first found myself) abreast of two fine, spirited horses. I knew that when I came to the corner I could look down the street and see whether or not my trunk was still there. As I ran I prayed God to protect me from the loss of it. When I came to the corner I looked down and saw my trunk. A tall, well dressed man of about fifty years of age was dragging it away with the aid of a rope. Down the steep street I rushed, my conscious self planning to stop the man. I tried to call to him but could not make sufficient sound to be heard. At my side suddenly appeared a male child of about twelve years. I told the child to run ahead and prevent the man from escaping. The child seemed to reach him instantly and began pulling at his coat. Simultaneously, a taxicab driver left his cab seat and cut across the street, picked up the trunk, and took it to his taxi for me.

I was not anxious at any time during the dream.

THE INTERPRETATION

The trunk stands for my material possessions, such as money and fame.

My effort to push the trunk up a steep hill represents the difficulty of man's methods.

Barely catching the trunk in the fence to prevent its slipping shows the insecurity of man's methods.

That I decided to leave it there, no longer to pursue such methods, in spite of having reached the top, with a straight level stretch ahead, shows my decision to turn away from the world's way.

Absence of fear of losing it by leaving it there evidences faith that my own could not be taken away from me.

The street above, beside the same square, signifies the same consciousness but on a higher plane.

The horses are symbolical of strength.

Joy and fearlessness are qualities of the spiritual state.

That I prayed the Father to protect me from loss of the trunk reveals my adoption of God's ways.

The tall, well dressed man of about fifty years of age, dragging away a trunk not his own, stands for the world's standard of established success and prosperity and its methods of acquiring possessions.

A momentary falling back into the old habits of thinking and acting—a last effort of mortal mind to assert its control—is shown by my impulsively dashing down the street expecting to halt the man.

The failure to make a sound symbolizes man's limitations.

The child represents the Christ—my Christ child within. Its appearance indicates the Christ working in my affairs.

Its coming just at the critical moment is reassurance that the Christ power never fails, is never too late.

My turning to the child indicates complete surrender

of all my personal efforts to the effortless way, to the God way.

In the very moment of surrender all was done. "Before they call, I will answer."

That Spirit works through many channels is shown by the arrival of the taxi driver.

His unexpected appearance on the scene shows that God works in ways unknown to personal limited man.

The restoration of my trunk shows that man has no power to take from me that which really belongs to me.

Note the transportation of my possessions under God's law (by taxi) as compared to that under man's law (hotel porter's hand truck).

A BALLAD OF TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him:
The thorn tree had a mind to him
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last:
'Twas on a tree they slew him—last
When out of the woods he came.

—*Sidney Lanier.*

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice.—*Ephesians.*

BIBLE PROMISES

LOVE

I AM persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—*Rom. 8:38, 39.*

Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. —*Jer. 31:3.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—*John 3:16.*

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and *such* we are.—*I John 3:1.*

And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.—*I John 4:16-18.*

Whoso keepeth his word, in him verily hath the love of God been perfected.—*I John 2:5.*

That we . . . speaking truth in love, may grow up in all things into him, who is the head, *even* Christ. —*Eph. 4:14, 15.*

To know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. —*Eph. 3:19.*

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much.—*Luke 7:47.*

NOW

ELEANOR W. COLONY

THERE is only one time—now. The past is gone and is best forgotten, since the lesson that it taught has undoubtedly been learned.

The future—ah, just to peep into it; to glimpse its treasures! But what good would that do? If God is all, why doubt the future? Leave it with faith and trust in the hands of divine intelligence.

It is wise to map out a course to be followed, but even this should be subject to change if the Spirit of God within so directs. To plan definitely a certain physical attainment, and to reach that goal regardless of numerous hints from within that there are bypaths more worth while, is foolish. This does not mean that obstacles are not to be overcome. Far from it; overcoming is growth, and if it were not for the bumps and the desire to get over them and to go on, our lives would be too negative.

Rather, the planning should be left to Spirit within. When direction is plainly from the highest source, one should follow it; one should not deviate because of seeming difficulties, but should forge ahead triumphantly. He may accomplish this only by living in the present; not merely existing, but living—vitally, lovingly, as the Master proved was best.

First, love must press out into activity. It must surge forth from the very center of one's being, so that it becomes a living flame, enveloping, with the infinite love of the Christ, all who approach. To do this, to shine through the shadows of hate and inharmony, love has to be Christ love—selfless, omnipotent. Where this love is there can be no discord, for shadows are dispersed and all is illumined by its radiant glory. The development of this love power alone will take

care of the present and the future. Its activity directs one's life in paths of delight and wonder, and makes every step of the way clear.

Love is the greatest healing power. Nothing is too great or too small to be penetrated and uplifted by its healing rays. The daily task—whether it is washing dishes or building houses—when performed in the light of love, takes on a new aspect.

To live rightly in the present means to fill each moment with the love of God, to do each deed to the glory of God. Radiant happiness will fill the life of him who insists on love's being active in his daily life. Possibly it may be difficult at first to perform duties which were previously hated, by pouring love into them. Yet the life that is in all is the life of God. How dare we use his life and his power to hate anything? Such an attitude can act only as a boomerang, for God's will is love only, and until his commands are obeyed the lessons will be given, so that all may learn to accept his love and their own consequent happiness.

Each morning you should take time to realize who you really are. You are a child of God, spiritual, perfect, and harmonious, and if you follow the Father's commands you will always remain so. In reality, whether His commands are obeyed or not, you cannot be otherwise for you are changelessly perfect. To the lowered consciousness, however, appearances seem to alter and inharmony seems to manifest.

Determine that no matter what shadow tries to claim your attention you will face it with the full force of Christ's love in you. The result cannot be other than the dissolving of seeming inharmony.

If for a moment unreality or discord gets the upper hand, relax, place your mind on God, with whom all things are possible, and ask him to show the way. The Father never can fail to grant one of his children's requests if the asking is in faith and trust.

No matter how many times failure to keep love shining forth seems apparent, rise again in your consciousness with renewed determination to let nothing come between you and the perfect expression of God's love through you.

In this way you will live the day lovingly, actively, and progressively. Opportunities will be literally drawn by the attracting power of love, and, greatest of all, you will ever be drawing nearer to more perfect communion with God, the Father of all.

Live in the present; glorify it with God's love manifesting through you. Light God's beacon in yourself and keep its radiance undimmed, so that it may reflect to all your surroundings in ever increasing waves. Let go of self and trust in God—now.

CONSERVATION

It is of vital importance that we conserve and employ our energies constructively, not permitting them to be wasted. A little leak in a levee will soon open the way for the waters to rush through and devastate the country which depends upon the levee for protection. So is it with man; a little weakness of mind when tempted, a little doubt allowed to cloud his faith, and his whole life is threatened with disaster.

We must see to it that there is no leakage of our forces, no wasteful frittering away of our powers. Instead, we should be chiefly concerned in conserving, strengthening, and upbuilding the whole man, upon every plane of consciousness.—*Jennie H. Croft.*

Christ is our passover!
And we will keep the feast
With the new leaven,
The bread of heaven:
All welcome, even the least!

—*A. R. Thompson.*

WHAT LOVE AND FAITH WILL DO

My dear Unity:

Some time ago a problem came up in connection with my work and confronted me day after day. Its continuance would have meant the loss of my position; it concerned a change which seemed to have come over the man who is virtually the manager of the concern for which I work. He had always been such a wonder in doing good that I could not see how he could hold to the seeming evil very long.

I received an issue of *Unity Daily Word* which contained your good explanation in regard to evil's being an appearance and to the virtue of forgiveness. The article struck me so forcibly that I began to deny evil and to hold thoughts of good for the manager every time that I came in contact with him.

Then one day I imagined that he was slipping worse than ever and I spoke these words audibly: "*The Christ is in you; you are so good that evil cannot stay with you. Open the door of your heart to good.*"

Others in the office knew that I was trying to remedy the situation, but they said: "No use fooling with that 'bull head.' You are only wasting your time."

I knew that he was good and that he was the brains of the establishment, but every one seemed to want to crush him because money was not his god. I persisted in my efforts; I got him into the habit of reading *Daily Word.*

Imagine my joy, then, when he came to me and said: "You have had a —— of a battle with me, but with God's help and with yours I'll amount to something yet. Will you pray for me?"

He took a most wonderful turn for the better, and he now maintains such Christlike sweetness and is so good to all that my work seems more pleasant than ever before. Only the other day a colored man in the

establishment, a dear, Godlike soul, remarked to me: "Say, Miss, what you all done with our Mr. Gawge? I nevah saw a man on dis Lawd's earth get so powerful sweet as he done got these last few days. Why, he actually sung a hymn while he was workin'."

Was that victory? I should like to cry from the housetops, "Have love and faith and you have all."

Miss E——.

RELIGION AND SCIENCE JOINED HANDS

I believe that, for the first time in history, religion and science have definitely joined hands and forces through this "faith healing." And I believe, with thousands of others, very reverently and sincerely believe, that faith healing in its various forms is destined to revolutionize medicine and to prove a more important discovery for the human race than even the telephone or wireless. There is in existence today a body of devout Christians numbering some hundreds of thousands of souls, bound together by the common bond of belief in the power of faith to heal. They belong to all countries; vary widely in their forms of religious worship; and come from every stratum of society—but they claim, and they have I think proved their claim by doctors' certificates and otherwise, to have cured within the last few years many thousands of so-called incurable and more ordinary cases.

What is the thing that lies behind all these manifestations? In a word—what is faith healing? . . .

The tens of thousands of certified cases of cure in various countries tell the story. It is the story of hope for the hopeless and of light on the path of those who pass through the valley of pain and despair, and who stand in the shadow of death. It is in some ways the most helpful as it is the most human and touching story of our time.—*Shaw Desmond; Times of India (Bombay).*

AN INTERPRETATION OF JOHN 8:32

THEODOSIA DEWITT SCHOBERT

And ye shall know the truth, and the truth shall make you free.—*John 8:32.*

HEN, before Pilate, Jesus spoke of bearing witness to the truth, "Pilate saith unto him, What is truth?" But we have no record of Jesus' having attempted to answer the question.

In the Unity tract, "Truth Demonstrates Itself," we have this definition: "Truth is that which is true in the pure logic of mind, regardless of appearances." The tract states further that this definition is merely an intellectual one, that we can talk about Truth and write books about Truth, but that we do not know it until we realize the informing intelligence of the Spirit of truth. Jesus said, "When he, the Spirit of truth, is come, he shall guide you into all the truth."

Truth is a quickening, creative energy. Truth is established by omnipresent Divine Mind, and the Spirit of truth is now here. We can enter into the consciousness of the Spirit of truth by recognizing that it is, and by praying and affirming: *The Spirit of truth, as promised by Jesus Christ, is now revealing to me (bringing to my recollection) absolute Truth.*

Knowledge of Truth makes people free. When a person knows the truth about God as his abounding, abiding health, he becomes free from sickness; he becomes healed. When he comes into an understanding of the truth about omnipresent substance, about God as the one ever-present source of his bountiful supply, he becomes prosperous. When he learns the truth that God is All-good and that His will for man is only good; when he knows that only joy, peace, health, life, perfection, and so forth come from God to him, and learns how to contact God consciously and bring forth

this good in his life, he becomes free from troubles and inharmonies of all kinds. When he knows that through the Christ within he can be raised out of all limitation and error into an abiding consciousness of life and good, he becomes free from mortal thoughts and beliefs and becomes immortal in mind and body even as Jesus Christ is immortal.

Error belief holds man in bondage to sin and its results, even death and the grave. By knowing and believing and laying hold of that which is true, as Jesus Christ taught and demonstrated the truth, mankind becomes free from the results of error and enters into eternal life and all good.

YOU CAN'T RIDE ON A GRUDGE

Do you carry grudges? Cast them aside. Your burden in life is heavy enough without them.

Do you boast of your grudges as a sign that you are a free man? Don't do it. Though you may have created your grudges and though you may feed them, they are your masters. You may carry your grudge uphill through life, but it will carry you only down.

How often we hear the voice in the street in violent impatience. Smith cries: "If Jones is for it I am against it." Then Jones controls Smith's mind more firmly than if he were his closest friend.

It is not worth while to waste our energies and vitiate our minds in hate and resentment. . . .

If you have been wronged, forget. Why keep the injury fresh? You suffered enough at the time.—*Mason City (Iowa) Globe-Gazette.*

NOTICE

Occasionally we receive inquiries as to our advertising rates. We print no paid advertising. Unity periodicals are devoted solely to the spreading of Truth.

THE PURPOSE OF UNITY

UNITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we go on in our searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity), see page 368.

THE HOME

THE PRAYER OF FAITH

ALICE L. RUTH

ELIZA Freeman had just been reading a letter aloud to her cousin, Mrs. Dina True, whom she was visiting. In the letter the writer told of healings which she had received through prayer.

"Do you believe that?" Mrs. True asked as Eliza folded the letter.

"I do," Eliza unhesitatingly replied. "You know the writer; do you think that she would make an untruthful statement just to create a sensation? It is unthinkable."

"I think," said Dina True, "that I should know as much about God as the writer of that letter. In my weak way I've tried for nearly forty years to live a Christian. I've prayed from my childhood to the present time, and my prayers have been a great comfort to me, but I don't remember ever getting any miraculous answer. I have been sick unto death and pain has tortured my poor body. I have prayed for relief, with tears and groans that would have rent a heart of stone, but medicine and the surgeon's knife were the remedies that brought relief. That was the way my prayers were answered.

"If God ever answers prayer without visible aid, why hasn't he answered mine? It is written that he is no respecter of persons. I prayed faithfully and earnestly and no one could have had a greater desire for health than I. When Jesus Christ said, 'Ask, and ye shall receive,' he must have had some mental reservation that we haven't learned. There are no miracles

performed at the present time, though I don't doubt that Jesus Christ performed the miracles recorded in the Bible."

"Dina, you asked a question," Eliza reminded her. "Do you wish me to answer it?"

"You can't answer it," Mrs. True replied with conviction. "No one can tell why God doesn't answer prayer."

"But I claim that he does answer prayer," Eliza declared. "You ask why he hasn't answered your prayers, as he is no respecter of persons, and unknowingly you gave the reason why your prayers have not been answered.

"Remember that Jesus said, 'Only believe,' and 'According to your faith be it done unto you,' and again, 'All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.'

"Let me tell you that the prayer of faith is not made with tears and anguish. If you really had faith in God's power to heal, right here and now, you would be so thankful that you would feel more like laughing than crying. To turn to God in faith is to feel joy and thanksgiving that you know the transcendent power of the all-wise and all-loving Father to answer your prayer for health.

"This is the way our friend felt when she stood beside the bed of her ten-year-old son and saw him in the agony of a seizure which she could not diagnose. He was unable to move his head, which was drawn far back; his face was swollen and purple. She says that her first thought after finding him in that condition, was this: 'I'm so thankful that I know the Great Physician who is able to save to the uttermost.'

"She sat down and closed her eyes to the outer appearance. Her prayer of faith was: 'This is the perfect child of the perfect Father, God, made in God's image and after his likeness, pure, perfect, harmonious,

and whole. He now manifests his divine perfection. I thank thee, Father; it is.'

"Then she arose and went about her routine work. She had cast her burden on the Father indwelling; she felt no anxiety, for she knew in whom she had put her trust; she would not even appear to doubt God by watching to see the swelling recede from her son's face. Presently he got up and dressed without help, and all that sunny afternoon in February he played outdoors in the fast melting snow. There was no recurrence of the disease, no bad effects followed. He was healed.

"Our friend relates the incident to show that God does heal when we call upon him in faith."

"Well," Dina True conceded, "it may be so. I never thought of it in that way before."

Eliza arose and went to her room, saying to herself, "May the little leaven work until the whole is leavened."

GOD ONLY

Love God, O my soul, love him only,
And then, with light heart, go thy way.
. . . When life and its sorrows press hardest,
And a shade o'er my spirit is thrown,
Comes a voice, like the whisper of angels,
And sings in my heart: "God alone!"
What though friends may forget, and forsake me,
There is one who will never betray—
Love God, O my soul, love him only,
And then, with light heart go thy way.

—*Selected.*

Truth lessons must be presented in a form attractive and interesting enough to hold the attention of the child if they are to make a lasting impression. It is this perfect balance of instruction and entertainment that makes *Wee Wisdom* magazine so valuable to children.

SCISSORS

STELLA LANGFORD

WHILE shopping recently in a retail store, I passed a counter that was piled high with scissors. Scissors have always fascinated me, so I stopped to examine them.

There was a large assortment of these cutting instruments, sufficient to cover every conceivable need. As I glanced over the array I was reminded of many incidents in my life in which scissors have played a prominent part.

My eyes fell on a small pair which had rounded points and not too sharp blades, and out of the archives of memory came the picture of a little girl cutting out paper dolls and beautiful, lacy paper garments, and miniature pasteboard cupboards, tables, and chairs. Happy memories those!

Then I noticed a larger, stronger pair, and straightway there flashed across memory's screen the picture of my mother, who, with deft fingers fashioned the little pink and blue calico pinafores which delighted my childish heart. At one end of the table lay a large pair of pruning shears. Ah, yes, I thought, just the kind my father used when he trimmed the grapevines or cut the dewy roses on joyous June mornings.

Soon I spied a small, sharp pointed pair, with blades somewhat thicker than the rest, and I was reminded of weary hours in a college laboratory, when I probed into the anatomical mysteries of the earthworm and the frog. It was not a happy memory, so I passed quickly by those scissors and picked up another pair lying near them. These scissors brought a broad smile to my face, for they were just like the tools I used when once I clipped a generous bunch of hairs from my left eyebrow, in a moment of childish experiment.

Tools all, I thought, fashioned for the purpose of constructing some useful, worthwhile thing. When directed by the hand of wisdom and impelled by the proper motive, the results are satisfying; but what havoc results when the tools are guided by the foolish whims of childhood!

How like scissors are our thoughts. They are the tools with which we shape our destinies. We may use them to ponder over the things of the dead past, and so impress old, useless patterns upon our souls; we may use them destructively and foolishly, thereby marring the wholeness and beauty of our bodies and our affairs; or we may direct them wisely and purposefully in the building of a heaven of joy, health, and harmony.

Many years ago a wise man discerned this truth, and expressed it in these words: "As he thinketh within himself, so is he."

EASTER GLADNESS

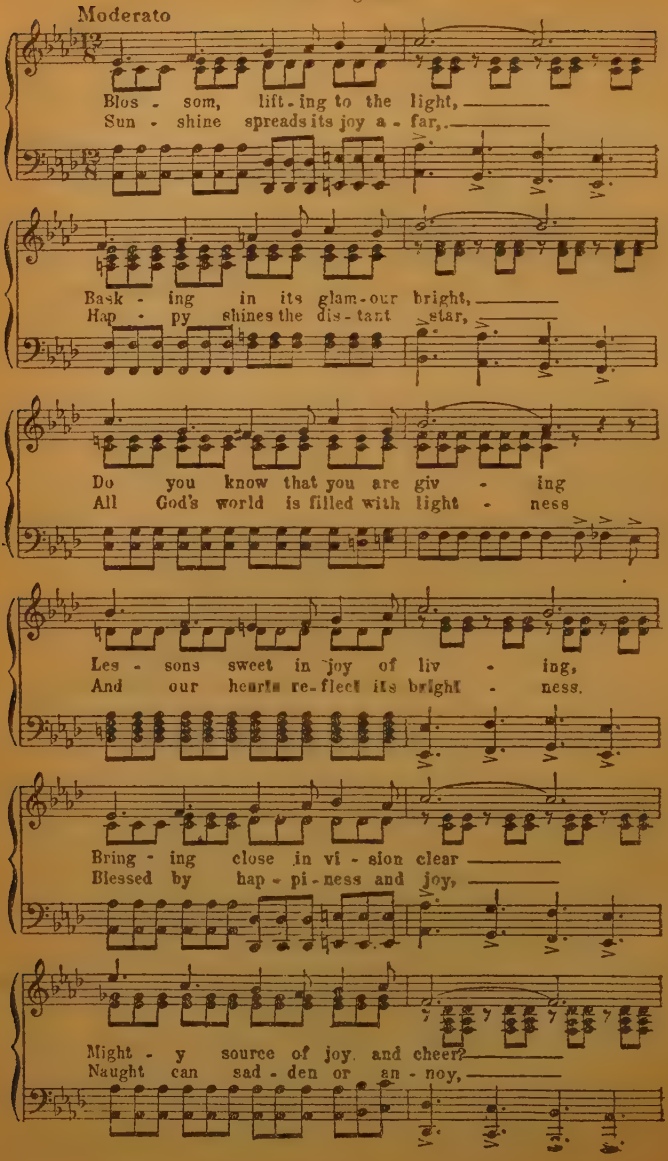
O day of light and gladness,
Of prophecy and song,
What thoughts within us waken,
What hallowed memories throng!
The soul's horizon widens,
Past, present, future blend,
And rises on our vision
The life that hath no end.

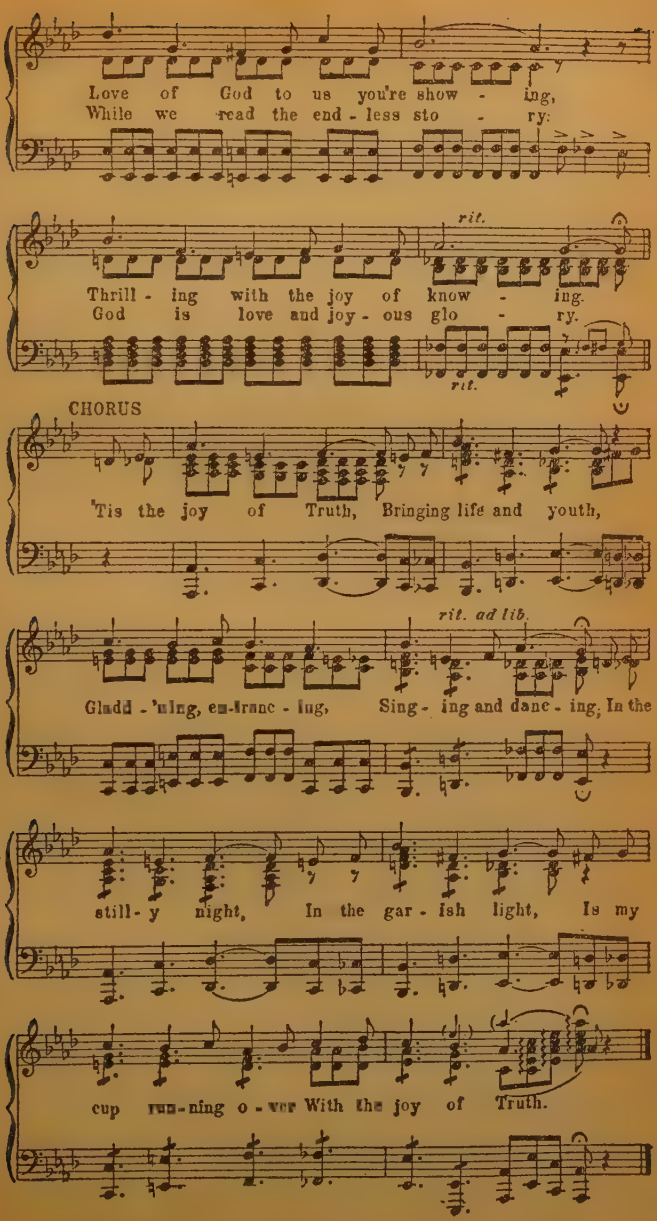
Earth feels the season's joyance;
From mountain range to sea
The tides of life are flowing,
Fresh, manifold, and free.
In valley and on upland,
By forest pathways dim,
All nature lifts in chorus
The resurrection hymn.

—Frederick L. Hosmer.

The Joy of Truth

Gable-Frangkiser


Moderato
Blos - som, lift-ing to the light,
Sun - shine spreads its joy a - far,
Bask - ing in its glam-our bright,
Hap - py shines the dis-tant star,
Do you know that you are giv - ing
All God's world is filled with light - ness
Les - sons sweet in joy of liv - ing,
And our hearts re-flect its bright - ness.
Bring - ing close in vi - sion clear
Blessed by hap - pi-ness and joy,
Might - y source of joy and cheer
Naught can sad - den or an - noy,


Love of God to us you're show - ing,
While we read the end - less sto - ry:
rit.
Thrill - ing with the joy of know - ing.
God is love and joy - ous glo - ry.
rit.
CHORUS
'Tis the joy of Truth, Bringing life and youth,
rit. ad lib.
Gladd - 'ning, em-branc - ing, Sing - ing and danc - ing, In the
still - y night, In the gar - ish light, Is my
cup run - ning o - ver With the joy of Truth.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE FAITHFUL SERVANT

Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath.—*Matthew's Narrative.*

Back of the loaf is the snowy flour,
And back of the flour the mill;
Back of the mill are the wheat and the shower
And the sun and the Father's will.

—*Selected.*

As we eat and drink may we be mindful of the sacrament—the appropriation of the life and substance of Spirit.—*E. V. I.*

Morning, noon, and night, as we meet around the table may we remember the Lord's goodness to us and thank him for all his manifold gifts.—*B. B.*

We praise thee and thank thee, O thou omnipotent Good, for these fresh manifestations of thyself. —*G. H.*

For all things seen and unseen we give thanks. As we give thanks for the seen we are assured of that which is unseen.—*E. P. V.*

AFTER MEALS

Dear Father, in the name of my indwelling Lord, I give continuous, loving thanks, praises, and blessings unto thee, for thine abundance of all good and perfect gifts, for all thy wonderful good.—*F. T.*

MOTHERHOOD DEPARTMENT

THE MOTHER'S RESPONSIBILITY

JOSEPHINE M. DAVIS

Children come to their respective mothers because these mothers provide the environments that correspond to the children's present state of soul development. The desire of the children's souls is to increase in wisdom and understanding. The mother who recognizes this fact and puts aside her personal ideas and ambitions—even though they be of a religious nature—and keeps herself ever open to receive and to express divine qualities, will provide for the child under her care the opportunity of developing in accord with his highest desires, and his existence before birth and afterward will be one of health and harmony, of joyful progress. The restrictions of an intense personal love, or the hindrances caused by resentful, unhappy attitudes of mind and sensual dissipation cut off from the child the flow of good, sometimes even causing him to lose his hold upon his present life consciousness and to turn back to seek reincarnation.

The divine ideal must be brought into manifestation by every soul. The expectant mother who is fearless and not in bondage to personal opinions and worldly ideas and ideals, and who, regardless of seemingly adverse conditions, joyously expresses the pure, happy, true ideas of her divine inner self, may rejoice in a child divinely blessed.

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 1, APRIL 3, 1927.

Unity Subject—FAITH: A LEADING FACTOR IN SPIRITUAL DEVELOPMENT.

International Subject—PETER BECOMES A DISCIPLE OF JESUS.—Mark 1:14-18, 29-31.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

GOLDEN TEXT—*Come ye after me, and I will make you to become fishers of men.*—Mark 1:17.

SILENT PRAYER—*By my* I AM *affirmations of truth, my faith in God is greatly increased and strengthened, to the freeing and healing of my soul and my body.*

The Galilean ministry of Jesus has its parallel in the experience of every one who enters upon the spiritual development for which Jesus stands. This ministry represents the second movement of Truth in the consciousness. First is the perception of Truth, which is typified by John the Baptist. The natural man sets himself right, and so opens the way for the higher principle, the Christ light.

The natural man must be delivered up that the spiritual man may find expression. This does not mean that the natural functions of the organism are to be eliminated, but that there is to be a letting go of the dominant personal power that has been in control. A different sort of man comes into expression, the Christ man.

With the coming of the Christ light to his consciousness one begins to realize the good news (gospel) that the kingdom of God is not afar off, but is at hand. He awakens to the fact that by changing his mind from error to truth, by believing in the good only, he can bring into his present experience all that pertains to the kingdom of heaven—peace, harmony, joy, health, spiritual understanding, abundance of every good. This is taught in verses 14 and 15 of our lesson.

With a knowledge of the foregoing truth comes the determination to exercise one's Christ, or I AM, dominion in consciousness; therefore one seeks to express his faculties and powers in harmony with the divine law (Jesus began to call his disciples). According to our lesson for today, Simon (Peter) and Andrew were the first disciples that Jesus called. The calling of these disciples symbolizes the strengthening of one's faith: Peter represents faith, and Andrew, strength.

Faith is the first of the mental forces necessary in carrying out the new ideals of the kingdom in one's life, even as faith has been fundamental in all one's previous attainments. Faith is confidence, and confi-

dence inspires action. Faith, followed by action, produces results that make one stable (Andrew) in the higher law. Confidence also liberates new forces, and the new activity thus established in man's being helps him to attain yet other ideals, such as judgment (James), love (John), and so forth. Faith becomes the primal fundamental working factor (Peter—stone) in developing the consciousness of the new kingdom, or mind of Christ.

Peter was a fisherman. A fisherman is symbolical of a consciousness that is open to and seeking for new ideas—an inquiring, seeking mind. This attitude of mind opens the way for one to gain new understanding. When the mind of an individual begins to seek truth he is on the way to becoming a fisher of men—a gainer of positive, increasing ideas which will enable him to help other individuals to a knowledge of the indwelling Christ that makes free and whole. (Fish also represent great fecundity, increase.)

It is not enough that man should awaken to a knowledge of his spiritual forces, powers, and possibilities. These forces must become vital factors in his daily life. They must be definitely applied in bringing forth the spiritual man. One of the preparatory steps to this end is to go into the house of Peter with Andrew, James, and John (faith, stability, judgment, love). One must learn to abide in the consciousness of faith in the spiritual I AM. Stability (strength) is not born of the flesh but is the result of spiritual activity; judgment is measuring things not according to outer standards, but by inner principles; love is not personal attachment, but union with God and with the Spirit of God in all men. It is by closer association with people that we learn to know them; it is also through closer association with ideas and their activities that we come to know them intimately and convert them into vital agencies in our attainment. We learn the spiritual

aspect of our forces as we begin to associate with them in their spiritual relationship.

The actual work of redemption first begins in this spiritual understanding (or understanding of ideas). The process of redemption does not destroy former ideas, even though they be purely intellectual. It is a sublimation or transmutation of forces, to the end that they may be used in working out greater ideals. The first manifest result of this activity is the freeing of the soul from the cross currents of anxiety, worry, and fear. (Jesus healed Peter's wife's mother of fever, which is caused by anxiety.)

Simon means "hearing," "obeying." Under the dominance of mortal mind one hears—gives heed to—unbelieving thoughts that attribute power to evil. Thus fears and anxieties are introduced into the soul. But when the hearing, attentive attitude of one's consciousness is turned fully to the Christ teaching which is centered about the knowledge of the one Power and one Presence, the omnipotent good, then Simon becomes Peter; faith in God, the good, is firmly established and the soul is freed from the errors that have harassed it; it becomes a sustainer of the truth in the consciousness. (After Peter's mother-in-law was healed, she ministered to Jesus and the disciples who were with him.)

QUESTIONS

1. What is meant by "delivering up the natural man"?

2. Explain the teaching of verses 14 and 15 of our lesson.

3. What is faith? What are some of its results when it becomes active in man?

4. What does a fisherman symbolize? Explain verse 17 of our lesson.

5. Is it enough simply to awaken to a knowledge of one's spiritual forces, powers, and possibilities? What more is necessary?

6. Explain Jesus' going into the house of Peter with Andrew, James, and John.

7. Explain metaphysically the healing of Peter's wife's mother.

Lesson 2, April 10, 1927.

Unity Subject—A LESSON IN FAITH.

International Subject—PETER'S LESSON IN TRUST.—Matt. 14:22-33.

22. And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

23. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

24. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

25. And in the fourth watch of the night he came unto them, walking upon the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.

29. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus.

30. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were gone up into the boat, the wind ceased.

33. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

Golden Text—*Be of good cheer; it is I; be not afraid.*—Matt. 14:27.

SILENT PRAYER—*I am established in the overcoming faith of God through Christ, and I walk, serene and safe, over the sea of mortal thought.*

To walk the waves of troubled thought without sinking into them, requires such established faith in the presence and power of Spirit as Jesus had. Peter represents faith in its various stages of development.

At Peter's first attempt to walk upon the waters, he sank, but as his faith increased he was borne up by the substance of his faith and he walked safely and surely. Even so, when our faith in the power of Spirit to sustain us under all conditions is but partially developed, we are likely to sink into the thought waves (thought vibrations emanating from the mind and surrounding the body) about us when they become boisterous. But as we learn to center our attention upon the Christ instead of appearances, we rise above seeming error into the dominion that is rightfully ours as children of God.

Doubt is a root of weakness, mental and physical. Doubt is a Satan, an adversary, in every man who gives it place. "O thou of little faith, wherefore didst thou doubt?" If men had faith in themselves, in the ability of Spirit within them, they would become giants, whereas they allow themselves to remain pygmies. Faith in oneself is a power-builder, and where this faith links itself with the mighty One of the universe and feels His sustaining presence, all apparently adverse conditions become stepping-stones to great achievements.

The difference between successful men and women and those who fail to succeed, is not one of brain structure, or of mental ability, or of physical strength; the difference is one of confidence in the true or higher self.

The world is full of ambitious people, people who seem to have success before them. They start out bravely, but they disappear in the boisterous winds of

adversity (currents of thought that move contrary to the desired course); they are swept under by elements as weak as water. If, knowing the mighty power that is right at hand, they should cry out with the Peter faith when they begin to sink, "Lord, save me," they would be raised up and made superior to the seemingly adverse conditions about them.

The great majority of people try to walk the waves of life in their own personal strength, without a consciousness of the sustaining power of Spirit, and then they wonder why they do not succeed. With them, ability is not of the unlimited Christ character but is a mere mortal standard. Even those who know something of the power of Spirit in their lives are sometimes filled with doubts and fears when storms arise, and are tempted to question the power of the spiritual I AM. (When the disciples in the storm-tossed boat saw Jesus walking on the water toward them, they thought that he was a ghost.) Such persons need a more deeply established and a better working faith in the reality of the Christ power that is always with them.

If you link your fortune with Christ, you cannot fail, you cannot be defeated. No matter how great the disaster which may seem to have befallen you, if you join hands with the living Christ and invoke his succor, you will make your seeming or threatened defeat a stepping-stone to rise to higher things.

QUESTIONS

1. Why is a full development of the faith faculty necessary?
2. What is the great adversary in man's mind that is referred to in this lesson?
3. What would take place if man had a living faith in the Christ principle within himself?
4. What is the difference between successful persons and unsuccessful ones?
5. What is the secret of true success?

LESSON 3, APRIL 17, 1927.

Unity Subject—THE LIVING CHRIST.

International Subject—THE RESURRECTION OF THE LORD JESUS.—Matt. 28:1-10.

1. Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women. Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

GOLDEN TEXT—*He is risen, even as he said.* —Matt. 28:6.

SILENT PRAYER—*Christ lives in me today, and I am alive forever, in him.*

This question is often asked: Did Jesus rise from the dead with the same body that walked the earth and, if so, what became of that body. The historical account makes clear that after the resurrection Jesus was still living in his crucified body. He showed the

imprint of the nails to Thomas; he assured his disciples that he was not a ghost but a real flesh-and-blood man. It is not easy to explain the present status of Jesus' body, because of a lack of terms and comparisons adequate to describe the inner plane of consciousness termed the "spiritual," the kingdom of the heavens so often referred to by Jesus. Metaphysicians know more about this kingdom than they can tell in ordinary language; terms have not yet been coined to describe the conditions that exist in the interpenetrating ether, and people are not at all familiar with those conditions. Jesus described mental laws in parables, because the people of his age had little knowledge of the creative power of thought. So metaphysicians have to make material illustrations of conditions that are not at all material. The result is often a material description of conditions existing beyond the range of intellectual understanding.

Jesus held his body on this inner plane for forty days, after his resurrection from the tomb, and then carried its particles to the spiritual, where it exists to this day as a body of thought-and-mind force. Through his thought-body Jesus is able to quicken the bodies of people who attract his power by believing in him. Through this process a new race is being formed; this new race will gradually step out of the old material concept of body into forms of a much higher type. The new bodies, which grow within the very cells of the old bodies and transmute them into spiritual substance, will have the power of self-perpetuation; they will never wax old.

A number of persons of whom the writer has knowledge have advanced, in this process of making the body new after the Jesus Christ type, to a point where they are confidently asserting immortality in a regenerated visible body, like that of Jesus'. When they have renewed every organ and part, both within and

without, and have put away all evidence of old age, then the world at large will begin to accept their claims as true. This truth will be demonstrated and the veritable existence of the new race will be an accepted fact within the century.

The "sabbath day" (verse 1 of lesson) signifies a resting in consciousness from all that is seemingly earthly and material, and an abiding in the divine will and presence; we may rightly term it a season of prayer. The two Marys who came to the sepulcher represent the love of the soul for Truth which has gone so deep into the seemingly mortal consciousness as to appear to have been submerged entirely by the mortal. But Truth never dies; it is always alive and active. "And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it." This signifies a great final breaking up of the earthly and hard conditions that were apparently holding the Christ, or Truth, back from full expression in and through the individual. The angel here mentioned is the word of Truth, in which is centered the power of God to overcome all limited beliefs and conditions. Lightning represents force, light, power; the "raiment white as snow" bespeaks clothing of righteousness, purity, and perfection: "He that overcometh shall thus be arrayed in white garments" (Rev. 3:5).

Verse 4 of our lesson shows that resistant material thoughts cannot stand before the light of Truth. Following this light the consciousness of the Christ presence comes to the loving, trusting, consecrated soul; also the assurance that the truth is no longer limited in its expression in the individual by the materiality and hardness of mortal belief, but has risen victorious over all limitation and error and has effected a great renewal of mind and body. The soul bows in loving worship.

The next step is to inform the faculties (disciples)

of the supremacy of Truth over error. In Galilee (an increased spiritual life activity and activity of Truth in the consciousness and the organism) this will be made clear to them: "Fear not: go tell my brethren that they depart into Galilee, and there shall they see me."

QUESTIONS

1. Did Jesus resurrect his physical body?
2. What became of his body, after forty days?
3. How is Jesus aiding the race today?
4. Did Jesus teach eternal life? Can man follow the teaching of Jesus Christ in this respect?
5. Verse by verse, give a short symbolical interpretation of our lesson.

Lesson 4, April 24, 1927.

Unity Subject—FAITH WITNESSES THE CHRIST GLORY.

International Subject—PETER AT THE TRANSFIGURATION.—Mark 9:2-10; II Peter 1:16-18.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3. And his garments became glistering, exceeding white, so as no fuller on earth can whiten them.

4. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

6. For he knew not what to answer; for they became sore afraid.

7. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

8. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9. And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.

10. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

16. For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

17. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased:

18. And this voice we *ourselves* heard borne out of heaven, when we were with him in the holy mount.

GOLDEN TEXT—*There came a voice out of the cloud, This is my beloved Son: hear ye him.*—Mark 9:7.

SILENT PRAYER—*By faith, I perceive the glory of the Christ in me, and I follow Jesus to the transformation—exalted spiritual thought.*

Matthew says that Jesus went up into a mountain to pray, and was transfigured there. Prayer always brings about an exalted or rapid radiation of mental energy, and when it is accompanied by faith (Peter), love (John), and discrimination or good judgment (James), there is such a lifting up of the soul that it electrifies the body; then the raiment (the aura surrounding the body) shines with glistening whiteness.

The appearing of Moses and Elijah represents the two processes through which this picture of the purified man is to be objectified or demonstrated in real life. The first is the Mosaic or evolutionary process of nature, through which there is a steady upward trend of all things. Spencer and Darwin observed this law, and their works are marvels of mental penetration.

This evolutionary process is part of a spiritual plan for the redemption of the human race from its fallen state. The other is the process by which, through the ability of the prophet Elijah, or spiritual discerner of Truth, we make conditions change rapidly on the mental plane, which work out in substance in due season. Thus we are told, in the verses immediately following the part of our lesson that is taken from Mark, that Elijah must come first and restore all things. The mind must first be set right through spiritual understanding, after which comes the demonstration. Peter, in suggesting the erection of three tabernacles, put forward the idea of a substance manifestation for each, but his plans were vague as to the process, hence the accompanying voice out of the cloud, "This is my beloved Son: hear ye him."

All that we see in our high moments, whether in visions or in dreams, are mind pictures, and in the very nature of growth from thought to thing, they must come to visibility. But those who develop their mental powers can dissolve these thought forms and stop their growth as easily as one breaks a bubble. Thoughts can also be formed and planted in the universal mind substance. The Master reveals this to his disciples, and they are endowed with discernment by the Higher Wisdom, or Son of God, as to how they shall both dissolve and form thoughts. Whoever works in this realm of thought, and is not obedient to divine wisdom, is not safe.

The instruction to the disciples that they should "tell no man what things they had seen, save when the Son of man should have risen again from the dead" means that we should not consider these mental pictures as real and talk about them as persons. They represent ideas which can be understood only when they are demonstrated in the risen man.

This process of the submerged Christ's coming into

life again in human consciousness is of deep metaphysical import; the disciples are often in the dark as to the meaning of it all, and they question among themselves. Man should not become involved in the doubts and fears of his faculties. He should keep his eyes on the Christ of God within; doing that, he will understand all that is written of the Son of man and the experiences that he passes through in demonstrating his Christ power.

QUESTIONS

1. What does prayer always bring about?
2. What is represented by the appearing of Moses and Elijah on the mount of transfiguration?
3. What precedes demonstration?
4. Can man form and plant thoughts in the universal mind substance? Can he dissolve thought forms and stop their growth? Explain.
5. What is the meaning of Jesus' admonition to his disciples to tell no man what they had seen until the Son of man should be risen from the dead?
6. How may we understand all that is written of the Son of man?

Lesson 5, May 1, 1927.

Unity Subject—MEETING OPPOSING RELIGIOUS THOUGHTS.

International Subject—PETER'S DENIAL AND REPENTANCE.—Mark 14:53, 54, 66-71; Luke 22:61, 62.

53. And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.

54. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the fire.*

66. And as Peter was beneath in the court, there cometh one of the maids of the high priest;

67. And seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus.

68. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew.

69. And the maid saw him, and began again to say to them that stood by, This is *one* of them.

70. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan.

71. But he began to curse, and to swear, I know not this man of whom ye speak.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice.

62. And he went out, and wept bitterly.

GOLDEN TEXT—*Let him that thinketh he standeth, take heed lest he fall.*—I Cor. 10:12.

SILENT PRAYER—*My faith is established in spiritual understanding, love, courage, and strength, and I am true to my Christ ideals.*

The religious, governmental, and commercial systems of the outer world have their prototypes in man; in fact all of these systems have been brought forth by man's copying the thoughts of his mind, and these outer forms are sustained by the consent of the majority of thinkers. Should the preponderance of thought sustenance be withdrawn from these systems, they would either change or disappear. But after they have become institutions of tenacity and power, they are not overthrown easily. When the I AM has decided to change its plane of volition from the personal (the realm of thought and action in which man lives as to himself, selfish and inconsiderate of other members of the race) to the impersonal (the realm of thought and action in which man lives in obedience to God as universal prin-

ciple), it has to meet these various ruling institutions in the prevailing thought realm, not only within its own consciousness, but also in the world of which it is part.

Every one who would know God as the one and only ruler of his life must deny all ecclesiastical authority of an institutional nature. He must know God as formless life and intelligence, welling up at the center of his consciousness. He must know that "God is Spirit" and that Spirit is his only source of authority and guidance. From the standpoint of the long established religious beliefs within and without, this is blasphemy ("Being a man, makest thyself God") and should be punished with death. (See John 10:33 and verses 61 to 64 of the chapter in Mark from which our lesson is taken.)

When called before the ecclesiastical tribunal of old beliefs, the I AM may need all its powers of realization in order to retain its equilibrium. Its undisciplined faculties (faculties which have not been trained definitely to support man's progressive ideals) will quail with fear before the established religious thought which claims to have within its keeping the life or death of the soul. Peter (faith) denied Jesus at this critical trial, and only John (love) seems to have made an effort to sustain him in the ordeal.

But the I AM knows its place in Being, and stands alone in defense of the freedom of Truth, which it has proclaimed and which it continues to proclaim. "The truth shall make you free." "Where the Spirit of the Lord is, *there* is liberty."

QUESTIONS

1. Whence are the religious, governmental, and commercial systems of the outer world brought forth, and how are they sustained?

2. What causes them to change their character or to disappear?

3. What must every one do and know who would know God as the one and only ruler of his life? Why is this blasphemy, from the standpoint of the long established religious belief?

4. Why did Peter (faith) deny Jesus at his trial?

5. What makes us free?

CHRIST IN US

It is unfortunate that so many Christians are dominated by the thought of Jesus' dying on the cross as their "substitute." Such a doctrine came down from the time when men thought of God as a king on a distant throne dealing out rewards and punishments. It was conceived that Jesus took upon himself the penalty for human sin.

The deep spiritual truth is that Jesus lived a self-sacrificing life and died a self-sacrificing death. He was among his people as "one that serveth." He came "not to be ministered unto but to minister." St. Paul proved his religious genius when he saw this truth clearly, that God could live in him and in all people as he lived in Jesus, that Christ could be reincarnated in us. He therefore wrote to the Galatians those striking and memorable words, "My little children, of whom I am again in travail until Christ be formed in you." After the Damascus experience St. Paul lived with Christ and so absorbed his spirit, so made Christ's motives, principles, and ideals his own that, as man and wife, friend and friend, become as one, so did he and Christ. To the utmost of his capacity he wanted to be Christ after the pattern of Jesus of Nazareth.

"In Christ!" How often he used the phrase! He meant not merely believing in the objective facts of Christ's life, but living that life. Christ was to him as the air to the bird, as the water to the fish. He lived in Christ and Christ lived in him.—*Applied Religion.*

HEALTH

Spiritual faith springs into my consciousness and I am made whole and perfect.

Do not be afraid to expect perfection in mind, body, and affairs. The ideal man created by God was created perfect. We all have within us the perfect-man idea, the Christ of God, awaiting our recognition. Acknowledge God in all your ways and he will pour you out a blessing. In faith acknowledge your divine perfection and through spiritual realization manifest perfect wholeness. Exercise more and more faith in God as your perfection and you will thereby help the Spirit of wholeness to restore and heal you.

Affirm with boldness and with fearlessness, "Spiritual faith springs into my consciousness and I am made whole and perfect."

HEALING THOUGHT

April 20 to May 20

Spiritual faith springs into my consciousness and I am made whole and perfect.

PROSPERITY THOUGHT

April 20 to May 20

Spiritual faith makes omnipresent substance manifest and prosperity appears everywhere.

PROSPERITY

Spiritual faith makes omnipresent substance manifest and prosperity appears everywhere.

When lifted up by faith man awakens to the formative power of thoughts and words. Faith impregnates the commonplace with a divine radiance. Jesus said, "Have faith in God." God is Spirit. Have faith in the omnipresent God substance and you will quicken and increase that substance until it will pour out upon you many blessings. All substance through faith emanates from the one invisible light. In Spirit we all have everything that we need and we may have all things in the manifest world if we are faithful in affirming our divine resource.

Then let us all join in this spiritually quickened proclamation: "Spiritual faith makes omnipresent substance manifest and prosperity appears everywhere."

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

PROMISES OF PEACE

The League of Nations is doing much to focus men's minds on the possibilities of peace, and it is only as the ideal of peace becomes established in individuals that world peace will become an actuality. Sir Philip Gibbs has given us a report of the occasion of Germany's admittance to the League. We quote from his newspaper article:

. . . [Herr Streseman] spoke of the Divine Architect of the world not creating mankind as one homogeneous whole, but in separate nations with different qualities and characteristics and tongues. But, he said, it could not be the purpose of divine world power that men should direct their supreme national energies against one another, thus ever thrusting back the general progress of civilization.

"He will serve humanity best who, firmly rooted in the faith of his own people, so develops his moral gift that he oversteps his own national boundaries and serves the whole of mankind as only those great men have done whose names are written in the history of mankind."

He gave his pledge on behalf of Germany that they would do their best to coöperate in this high ideal which he said was becoming more deeply rooted in the conscience of the German people. It was a fine and brave speech, rewarded by great ovations from the whole of the assembly.

Yet it was Briand of France who stirred the emotion of us all in an unforgettable way. . . .

Once he cried out with a kind of irony when he spoke of cynics and critics of the League of Nations.

"What do they think of this happening today?" he said. "Is it not profoundly moving and comforting that only a few years after the most frightful war that has ever ravaged the world, when even now the blood that soaked the battlefields is hardly dry, the same nations that hurled themselves against one another should meet in this peaceful assembly

and share their common will to collaborate in the work of universal peace?"

His voice rose like a trumpet when, with a magnificent gesture of sounding the cease fire command, he bade retreat to rifles and guns and machine guns, and cried forward conciliation, arbitration, peace.

Turning to the representatives of Germany again, he spoke of their country and his own in the pages of history. On the fields of battle they had harvested enough of glory; they had given sufficient proof of heroism. Now they could seek other forms of success. Difficulties between France and Germany had not disappeared because the representatives of both countries found themselves in the beautiful city of Geneva. But the will on both sides to solve these difficulties by conciliation would prevent another conflict between their two countries.

A SCHOOL MAINTAINED BY FAITH

The story of a man who made a venture on faith and has accomplished a great work is told in a little paper, The Oneida Mountaineer. This periodical is published by the Oneida Institute, a school in the heart of the Kentucky mountains. When J. A. Burns opened the school some years ago, he had no money and did not know where the necessary money was coming from, but he felt that he was doing the Lord's work and that the material means would be provided. "Why was such a school necessary?" people ask Mr. Burns. "Why not let George (the public schools) do it?" To which Mr. Burns replies:

Well, George (our George of the mountains) was not doing what we wanted done at that time. He was making a few sporadic efforts to teach grammar and arithmetic, and saying little, or nothing, about God, love, mercy, honesty, moral integrity, and the Golden Rule. If he had been placing paramount emphasis on these things and giving his surplus time, if any, to grammar, arithmetic and social polish, then Oneida Institute would never have been organized.

But a few of us went to the rescue. Our people were

illiterate. They were living and dying under the feud curse and the moonshine curse. Our boys were being taught to hate each other, prepared to fill untimely graves on the mountain slopes. We resolved to give them religious education—teach them to love one another, no matter what the cost might be. We knew that they were lovable—in brain and brawn and blood the equals of any on earth. Therefore Oneida Institute was organized, and for this it continues to exist. . . .

But how do we keep Oneida Institute alive? I don't know how we do it. . . . We walk by faith and not by sight. At the end of last week we did not owe as much as $1. We have 350 students in actual attendance. But we don't know where next week's rations are coming from. It depends on you who read this article. In my opinion our life depends on God's approval.

I am not at Oneida today. I am in Cincinnati . . . Saturday I rode away from Oneida on a mule (over mountains and across swollen mountain streams), to the railroad. Yesterday (Sunday) I made four addresses in the interest of our school. . . .

We often find ourselves unconsciously doing things that show our own faith, a faith which might seem absurd even to ourselves if we stopped to question. Last month we were farther behind than in any month for a long time. Bills kept pouring in. As soon as the bills came we wrote checks, taking off the discount. We marked on the envelopes just what date they would have to go out to get the discount. We had twenty-four checks just ready to mail for which there were no funds. Each night after our little mail we would put in the morning mail all that our contributions would take care of.

Those who know the work that the school is doing realize that it could not have been carried on without the implicit faith of the leaders. A recent visitor to the school said:

This school would never have been if it had had to depend on a business man for its existence. A business man would have known that it could not have been done and therefore would not have started it. It took a dreamer and a man of vision to make the impossible come true. It is as truly a miracle as the miracles in the time of Christ.

"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. We can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

If your need is urgent, telegraph us; you may send a letter later. If you live in Kansas City, telephone us at any hour of the day or night in case of an urgent need, and send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

WORDS OF TRUTH BRING HEALING

I am anxious for healing. I feel sometimes that I have the perception of spiritual wholeness which goes beyond intellectual perception, but there is a stumblingblock in my way. I read, "Until one is conscious, in the depths of his being, of his oneness with God, in being treated for health, wisdom, or happiness, the 'cure' effected amounts to little more than hypnotism." If I have a consciousness of my oneness with God I shall not need to be treated, and until I have, any cure is hypnotic. I do not want such a cure, for it would only mean that I should have to go over the same path again in order to arrive at understanding. So what shall I do?

You say that you do not want a cure that is only hypnotism, and not backed up by spiritual understanding. To be under the belief of sickness and disease is a form of self-hypnotism—on the negative side. Healing would be preferable. However, we are not advocating mental healing. Our statements may be taken by some to be a method of suggestion. They are, however, creative words of Truth. They are not used for the purpose of suggesting health, but for the purpose of establishing in the consciousness true ideas of being. According to the Scriptures, creation came about through the creative power of the spoken word of God. The same power is accorded the sons of God. Man is continually producing conditions by the power of his thought and his spoken words; but because of lack of spiritual understanding his productions are not always good.

Words of Truth are spoken from the higher consciousness, not from mortal consciousness. One should seek to center himself in the consciousness of the Christ within, and to speak words of Truth from that center. Such striving lifts the whole man into a higher plane

of thought; it lifts him out of the state of self-hypnotism into which his false ideas have cast him.

God said, "Let there be light." In declaring the truth of being, we are saying, "Let there be light." The mortal self with all its false ideas and delusions must be denied, and the presence and the power of God must be declared.

Understanding has no prescribed way of coming to one. It may flash upon one in an instant of illumination, or there may be a gradual unfoldment of spiritual consciousness through time given to spiritual devotion —through prayer and meditation.

True healing is soul healing. Since thoughts are the direct cause of all conditions manifesting in one's life, and the conditions correspond to the kind and character of the thoughts, you can see that to change one's condition one must first change his thought. Belief in the reality of evil and its power results in the production of evil appearances. If one would have only good in his life he must have only good in his mind.

HOW TO OVERCOME JEALOUSY

I love my husband dearly and I think that he loves me, but owing to my jealous disposition I have nagged him so much about innocent friendships that we are becoming estranged. What shall I do?

True love seeks always to bless the object of its love; it does not seek to attain selfish ends. When human selfishness and limited, binding beliefs enter into one's affections, the result is trouble, invariably.

Each individual's first duty in life is to himself and to God. Each person has within him spiritual qualities to unfold; each one must work out his own salvation, and no one else, not even husband, wife, parent, or child, has any right to interfere—at least not beyond a given point. You must realize this truth, and establish it firmly in your mind.

Whenever your husband does something that appears to you to be unwise; whenever his words or acts arouse jealousy, resentment, or grief in you, immediately place him in the hands of God—in your thoughts release him. Say something like this, silently: "Father, he is your child. You are caring for him, and I gladly give him up to you. I am thankful that you are working in him, to the fullest extent that he allows you to do so, to bring him into his own birthright of wisdom, purity, uprightness of mind and life, and into all that is true and real and good." Then center your thought and your love on the Father within you to the end that the Spirit of God may become to you perfect satisfaction, joy, and peace. His great love and peace will abound in your mind and your life as you turn to Him often in prayer and claim Him as your all in all, your even present help in every time of need.

This is your way to the good that you desire both for yourself and your husband. Even if your husband should be tempted to act unwisely, even though he should actually do things that are wrong, you only make matters worse by allowing yourself to become unduly grieved or distressed. But when you place him and yourself wholly in God's keeping each day and every time that a disquieting thought arises, you set into activity a power that will fully establish both of you in the good that is your birthright as offspring of the Most High.

Never bind or limit your husband, by thought or word. Always in your thoughts loose him and let him go. But here is the vital point: Do not give him over to the seeming error; be sure that you release him to God—to the protection, the all-loving, all-wise, all-mighty, ever watchful care of the Father. Deny the error and know, regardless of appearances, that only God can be active in your life and in the life of your husband and that therefore all is well.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. (We publish only the initials.)

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Shanghai, China—I had been working so hard that my strength ran down and I was taken sick. In spite of my objections a doctor was called; he said I was suffering with typhoid fever, and wanted me removed to a hospital. I told him to wait a day or two. We sent a telegram to you; I tuned in with your treatments and got instant healing. When the doctor came and found me without a symptom of the trouble he could not understand it.—*E. W.*

New York, N. Y.—About two months ago I wrote you asking help for my sister. She is now well, and I think that her recovery is a miracle. She is not crippled in any way. I thank you for your wonderful work.—*I. B.*

Seattle, Wash.—I wrote you asking prayers for myself. Now I can go on my way rejoicing, for I know that divine love has healed me. All my troubles went from me as if by magic. My head cleared up in just a few days. I eat and sleep normally now and I look after my business daily. I feel greatly uplifted. I praise God for his loving-kindness, and I thank Unity.—*C. A. B.*

London, England—Please accept the inclosed love offering, with our heartfelt gratitude. I wrote you on behalf of my husband, asking for treatment for the healing of a tumor in his cheek. The tumor has gradually disappeared in a most remarkable way and, except for a slight glandular swelling under the jaw, no sign remains that there ever has been anything wrong.—*M. G. F.*

Kansas City, Mo.—About a year ago I asked your prayers for my husband, who was very ill with gall-bladder trouble. He had spells of illness about every two months; he was nervous, weak, and unable to work. Now he hasn't had a bad spell since I asked for prayers, and he is stronger in every way.—*Mrs. O. B.*

Boston, Mass.—I asked your help for E. J., who had fallen down an elevator well and fractured the bones of his right wrist. The doctors said that he would always have a stiff wrist, as the X-ray plates showed that the bones were locked. We had no report for some time, then just recently the man had a severe pain in his hand and arm; it felt as though something had snapped. Another X-ray photograph was taken and the report is very favorable. The wrist is normal. The bones are back in place. Of course we understand the reason, but the doctors cannot account for the healing at all, and they consider the case marvelous.—*Mrs. G. E. W.*

Calgary, Alta, Canada—My husband came home to me one day badly smashed up in the face, by a car accident. At first sight I was greatly shocked; then I remembered your teachings, and did not feel so bad. I was going to write you but sent a thought message instead, and asked help myself from our Father. In about two days my husband took the bandages off. In a week his face was almost normal. Today there are only faint scars, which one has to look closely to see. Praise God from whom all blessings flow.—*Mrs. C. L.*

St. Louis, Mo.—Some time ago I wrote you for prayers that I might be healed of stomach trouble, and might gain weight. I am gaining in weight, and have no more trouble with my stomach.—*R. D.*

Peoria, Ill.—I asked your prayers for my son, age nine, who was suffering with sinus, mastoid, and bladder infection, according to the doctor's diagnosis. I am glad to report that he has fully recovered. His cure was virtually instantaneous. The doctor said he could not understand how the boy could have recovered so rapidly. I praise God for this demonstration of Truth, and for your assistance in his healing.—*G. E. M.*

San Jose, Calif.—I wrote you asking prayers for a young mother, and some one telegraphed you in her behalf. Her case was pronounced hopeless by hospital doctors, but she now is much improved. Ministers and laymen were also praying for her. She and her family are most grateful to you for your help.—*A. L.*

Denver, Colo.—I wrote you asking prayers for my feet. They hurt me so much that I could hardly walk. They are now well and I thank God and also Unity for this blessing.—*M. F.*

Foley, Minn.—Until about a year ago, I had had a perfect set of teeth. About that time I noticed that one of my back teeth was beginning to decay, and shortly after this I discovered that one on the other side was doing likewise. I began to think right then that my teeth must be cared for immediately, but I kept neglecting going to the dentist. I had expected never to enter the dentist's office, for I had never so much as had a toothache. But I waited and my teeth continued decaying. Some months later I noticed that almost all the inside of each tooth was decayed. Then I decided that that wasn't necessary and neither was it necessary that I go to the dentist. That afternoon I came upstairs where I might be undisturbed. I settled quietly down, and said, "*I am God's child of perfection and nothing but perfection can manifest through me.*" After concentrating on this for a time I affirmed, "*The substance of the Lord is ever flowing through me, perfecting every atom in my being.*" I said this statement over and over to myself. After half an hour I returned to my work, knowing that my tooth (for I had concentrated on only one) was perfect. The next morning I went to my mirror, and oh, the joy of seeing that tooth in perfect condition! Still, the other tooth was not whole. I tried several times to concentrate my mind to perfecting it, but never succeeded in bringing myself to the necessary point of silence. A month later I entered the silence, and concentrated my thoughts on the perfection of my being, all the time with my mind on that perfect tooth. For less than half an hour I remained in the silence, but today I have no decayed teeth. I thank Unity for teaching me how to accomplish, and I thank God for bringing light and perfection to all of us.—*I. L.*

Chicago, Ill.—My son, after a long drawn out illness with brain tumor, is now well enough to resume work. The doctors had told me that there was no hope, and said that I carried my life in my hands while I kept him with me, as they expected him to become violent, but I could not send him away. My sister asked the help of Unity and there has been steady improvement ever since. The doctor said that he could explain it only as a miracle. —*V. B. D.*

Rocky River, Ohio—The cataract on my eye has been removed through your help, for which I thank God and Unity.—*L. T. W.*

Giscome, B. C., Canada—A short time ago I wrote you asking prayers for a friend who had been under doctors' treatment for more than a year. There was an apparent growth on her neck. I am very happy to report to you that the growth has entirely disappeared. Thanks to God and to the prayers of Unity.—*Mrs. M. S. H.*

PROSPERITY

Wolfeboro, N. H.—We have experienced perfect peace since we have let go and let God manage our affairs. We had wanted to sell our home in the city and go into the country to live, but all efforts in that direction proved unsuccessful. Finally we despaired of getting there this fall. As soon as we decided not to be anxious over it, and to turn our affairs entirely over to the will of God—lo! along came a customer for our home, and at the same time arrangements were made whereby we may go into the country, and be conveniently near to my sister. What a revelation of God's care and providence! I thank God and Unity for showing me the way to do God's will. I am beginning to realize what is meant by "Be still, and know."—*P. M.*

Barhead, Alta., Canada—Each moment of my life seems a demonstration of Truth. I have learned from you that I have all that I need—not because we have money saved—but, if a wish or a desire enters my mind it is gratified as soon as I need it. Here are a few instances. I was married a year ago and all that I needed came as wedding gifts; I wished to paint the interior of my house, and paint was bought; I needed lighting fixtures, and I have them. All things needed in our daily life are here as we need them. My husband's business is handled mainly on credit but there is always money in the bank to pay the bills. Since I began to live according to Unity's teaching I have been happy and contented. It is indeed practical Christianity.—*Mrs. E. G. H.*

Detroit, Mich.—I have been wonderfully blessed by the Lord and by Unity. I went into business more than two years ago. I had only $500 to start with, but I trusted in God to give me my increase. I had just a counter for more than a year; then I moved into a small place that I could call my own. My business grew until I needed a full sized store. I kept asking God for the right place, so of course I found it. I thank God every day

and God blesses everything in my store. I am very happy and thankful.—*J. P.*

Minneapolis, Minn.—My letter to you was barely in the office when I was led of the Lord to a firm who offered to me a very responsible position. I accepted the position and I know He will help me to make good in it. —*E. C. I.*

PROSPERITY BANK

San Diego, Calif.—I have just finished filling my prosperity bank, and have been wonderfully blessed in many ways. I was anticipating a blessing, and sent my check before the ten weeks ended. My faith was justified, for that evening an agent with whom I had listed some lots came and drew up a contract for the sale of them at the price listed.—*V. M. H.*

St. Louis, Mo.—I have had several prosperity banks and each time I have one it seems that my money goes further and buys more than at any other time. I also get money from the most unexpected sources. Best of all, however, is the fact that my mind seems free of any thought of lack, as a result of my prosperity bank drill; I always feel that I have plenty.—*P. A. L.*

Bagni di Lucca, Ponte, Italy—The prosperity that these wonderful little banks bring to us is so wonderful that I must tell you of the latest demonstration. Last winter I was shockingly ill, and was ordered to the Riviera by a doctor. I went—but remained quite ill. The amount I spent on medicines was incredibly large. My kidneys and lungs were involved, and finally my spine. At last, in desperation, I abandoned doctors, medicines, and all, determining to trust to the teachings of Unity, and nothing else! From that day I have grown steadily stronger! I have no cough, only intermittent trouble with my kidneys, and I have forgotten all about my spine. All this in a few months. I was enabled to go to the Riviera by means of checks which my little prosperity bank brought to me. Well, I have been hoping and praying that Spirit would open the way for me and also my dear family to go again from this damp climate this winter. And the miracle is, the night before my new bank arrived, I was offered a villa on the Riviera for the winter—free of rent! My faith in the help of Unity is profound. God's blessing upon Unity and all that Unity means to the world.—*K. R.*

Malone, Wash.—I am pleased to report that a very decided improvement has occurred in my affairs since I received the prosperity bank. We have moved into a more pleasant locality. My husband has easier and more congenial work, with opportunity to improve himself greatly. Also, we collected some money that we had expected to lose. For your prayers we thank you sincerely. —*Mrs. A. F. A.*

Harwood, Tex.—Since I began to use the prosperity bank, about five years ago, I have steadily become more prosperous. My salary has been increased twice, and I now have the best position I have ever held. Besides my regular salary, I have the privilege of living in a teacher's cottage, which is conveniently located and cozy. My husband has done a little better this year, too.—*L. B. W.*

Harrisburg, Tex.—When I wrote you asking for the prosperity bank, a note was past due, and my work had not begun. Shortly after I wrote you, I received a draft from a person who had owed me a sum of money for a long time, a debt which I had thought would never be paid. I asked blessings upon those who owed me. I wrote to one man asking him to pay whatever he could on account, and he sent enough to take up the note that was past due. This week I received an increase in salary. God bless you. —*Mrs. S. G. K.*

White Plains, N. Y.—I am indeed very grateful for the demonstrations that I am daily making by means of the prosperity bank plan. I adhere strictly to the instructions given. After I had begun on my second bank a debt of several thousands of dollars due my husband was paid to him in full. Also, some small amounts of money that I had in banks in a distant city proved to be about three hundred dollars more than I had believed possible. The money was given to a relative who was in financial need, thereby demonstrating that what blesses one blesses all. I shall continue to use the prosperity bank, not only for the blessings that come to me, but also that, by means of the subscriptions for *Weekly Unity* that I send, others may receive such help and illumination as I have gained.—*Mrs. C. F. H.*

Buena Vista, Tex.—We have been blessed daily since we received the prosperity bank. The very day that it came we received a check for $500 which had been due us for some time, and now we have a good opportunity

to lease our land. Money is coming to us from every direction and we are very grateful to God and to Unity for these blessings.—*Mrs. C. B. V. T.*

Franklin, Pa.—The prosperity bank plan is helping me in many ways. I do not worry as I used to do, and now I can go to bed at night and sleep. I have learned to count my blessings and I cannot sufficiently thank God and Unity.—*Mrs. R. C. P.*

FROM CHILDREN

Detroit, Mich.—I have said the prayer and the affirmations daily. My leg was completely healed two weeks after you sent me the prayer. I am very grateful to you. You have also helped me in my studies.—*L. B.*

Tacoma, Wash.—I wrote to you about two months ago asking for prayers that I might be helped in my school work. My work has since become interesting and easy. —*D. M.*

Muskogee, Okla.—I am very grateful to God and to Unity that I am healed of asthma.—*M. G. E.*

Columbus, Ohio—I am very pleased to tell you that my father is going to work on Monday. I thank you very much for the help you have given. I am writing to let you know that my father has found work.—*H. L.*

Sacramento, Calif.—I want to thank you for the help you have given me, not only in my school work but in every way. I always wished that I could read the Bible understandingly. Now I love to read it and I can understand it.—*V. A. B.*

CORRESPONDENCE SCHOOL DEPARTMENT

Huntington Park, Calif.—I am sending in lesson twelve. Many times have I gone over it, always finding something new. To say that I love it would be putting it mildly. I have made many demonstrations by sending out thoughts of love upon some appearance of inharmony. I know it does dissolve opposition, hatred, and all mental states where there seems to be friction. I am so happy to have had this course of study; it means much to me. I trust I may be able to pass it on to others.—*A. D. A.*

Boston, Mass.—I am enjoying the work of the lessons exceedingly, and I see that the truth contained therein is transforming my whole life.—*E. H.*

Washington, D. C.—The lessons of the Correspond-

ence Course are of great value to me. Accept my thankfulness and praise that I am learning the way to eternal life. Since I have been working and studying with Unity, my health is perfect, my affairs remain in divine order, and I see myself growing in the prosperity consciousness each day. —*M. D. M.*

CONTROL OF ELEMENTS

Healdsburg, Calif.—I asked for your prayers that we might have clear skies and warm sunshine in which to harvest the prune crop. We have certainly had perfect conditions for that purpose. I do not remember that we have had such ideal weather at this season in many years. I praise God for his loving-kindness, and bless Unity for its wonderful ministrations.—*N. B. F.*

Baltimore, Md.—Sunday night a terrific storm broke in Baltimore. The streets were deep puddles of water. At first I did not know how I should get to my home, as the street cars were making very slow progress. I then thought of page 9 of the booklet, "The Faith That Removes Mountains," and applied the principle outlined therein. The terrific storm was over in fifteen minutes and I reached home safely. The next morning, however, the sky was very black and cloudy, and it looked ominous indeed. I again got busy and praised God for the dazzling effulgence of the blazing sunshine. By the time I was ready for work, the sun came out gloriously. I thank God and you for imparting the thought to me.—*S. J. D.*

Smithville, Mo.—You may discontinue your prayers for rain. Since writing you we have had plenty.—*I. L. T.*

Lynden, Wash.—I wrote Unity asking for prayers for rain. A much needed rain came to us shortly afterward. —*Mrs. W. M.*

RADIO

Sacramento, Calif.—This evening at 8 o'clock I tuned in with your station and it came in so clear that it could be heard in the next room. The quartet pieces were especially fine. Hope to hear more of your programs.—*E. C. M.*

Prescott, Ont., Canada—I take great pleasure in telling you of the excellent reception of your station here this evening. Your program came through very clearly, and we enjoyed your lady announcer. This is the first time your station has been "logged" in this vicinity.—*Mrs. W. G. W.*

Valdez, Alaska—I am inclosing a love offering to aid in your broadcasting. I believe that you reach more people through broadcasting the Truth than through any other method of presenting it to them.—*K. L. H.*

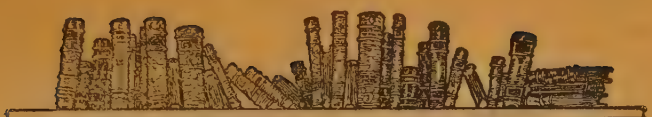
HELPED BY UNITY LITERATURE

Natal, S. Africa—In August my cousin was ill with cancer of the stomach and doctors said she could not be operated upon because she was so weak. She left the hospital and I gave her *Unity* magazine to read. In two weeks she came to see me and told me she was well. I am not nervous now as I used to be. I have been praying that we might have a place in which to meet for prayer every evening, and God has given us a place. All this is due to *Unity* magazine. It has done wonders for me. —*M. K.*

Waco, Tex.—Wonderful blessings fill our home since we learned Truth through you. Good things have happened so fast lately that we seem to be living in fairyland. My husband reads *Christian Business* and meditates, and realizes one good thing after another. We now have health, happiness, prosperity, and, above all, we have perfect faith.—*Mrs. J. E. S.*

BE YE TRANSFORMED

New York, N. Y.—The blessings which I enjoy through your prayers are numberless. I have walked a distance of two blocks, and can go about the house unsupported, for the first time in sixteen years. I thank God and also Unity. I have been a member of the Shut-in Society for ten years, and last August I started a campaign to raise funds with which to buy wheel chairs for the members who needed them. My first donation was $100 and smaller ones are pouring in. It is God's work, and I am his partner. He attends to my needs as fast as they arise. Best of all is the dawning of spiritual understanding in my heart, the feeling of youth in my body, and the look of youth in my face. I am nearing thirty-nine and people guess my age as twenty-seven, some even younger. I tell them I have found the fountain of youth, the wellspring of life bubbling up in my soul. I thank you for the help that you have given me through your prayers and through your publications.—*D. D.*



PUBLISHERS' DEPARTMENT

If you are interested in Unity you want to know what it is doing, what its magazines and books are doing, what new publications are contemplated, what others think of the Unity publications. We wonder just how many of our readers really read this department called the "Publishers' Department." Unity does no advertising in other publications and the only way in which Unity readers are kept informed of new publications as they appear, of the growth and purpose of the old ones, is through this department. We therefore urge you to give it your attention each month, for through its announcements you will find new channels for growth and development along spiritual lines.

We believe that you friends who made possible the splendid record of growth of the Unity work during the year 1926 will be interested in some of the figures which describe that growth. During 1926, $11,291 was spent by Unity on postage for mailing packages. This, of course, does not include postage for letters. 21,756 copies of "Lessons in Truth" were sold. 14,439 calendars were sold during the last two months of 1926. 15,932 records (10-inch size) were sold. 120,383 banks were mailed out. This means that approximately 300,000 subscriptions were ordered on the Prosperity Bank plan. These are only a few of the figures that have been compiled on last year's sales of Unity literature, but they will give you a clear idea of just how tremendous a thing this Unity work is becoming and they may give you just a glimpse of the vision which we here at headquarters are holding before us for this year. Only with your help in reaching new people can Unity School and the Christ teachings for which it stands accomplish the great good to which we look forward.

WHERE ARE YOU GOING

to spend your vacation this year? We want to remind you that the Fifth Annual Unity Convention will be held in Kansas City beginning August 21. Why not plan your vacation to include this convention? You will find it both a joy and a profit to you.

Prosperity—that is to be the central theme of May *Unity*. And who is not interested in it? Prosperity includes all our needs, for material things, for good thoughts, for spiritual abundance, and surely every one is seeking more of at least one of these things. Frances W. Foulks has an article in that issue entitled, "The Key to Prosperity and Success." Retta Chilcott, office manager at Unity School and also a very popular writer for Unity publications, has promised to give some of her views on this subject. We do not yet know the title of her article but we do know that the article will be one that our readers will find intensely interesting. Don't miss it in the May issue of *Unity* magazine.

At a recent meeting, where all the department heads at Unity headquarters were conferring on methods for increasing the office efficiency, some one asked, "What do you consider the best thing of this sort that we have ever done in the past?" The answer came immediately, "The plan of having every worker read the *Unity Daily Word* lesson every morning before beginning work." If the department heads at Unity feel that the five-minute period given daily to the *Unity Daily Word* lesson has been worth while in the Unity office of four hundred workers, isn't it possible that some of you who haven't tried the plan may find increased efficiency through it? At least, it is worth a trial.

The "A B C" jingle book for children, written by Francis J. Gable, is just off the press. It names in jingle form the attributes of God. The Sunday school at Unity headquarters uses these little books in the Sunday school work. Each Sunday the children learn a new letter and the God quality which that letter represents. In the home these jingles might be used for little bedtime statements, the child taking a new one each week and repeating it every evening of that week. The books sell for only $.05 each.

If you know a school teacher who delights in reading good stories to her pupils, why not send her a year's subscription to *Wee Wisdom*? In this way you will make it possible for all the children in the school to become acquainted with our child's magazine and to get from it the happiness and the practical help that every reader so thoroughly enjoys.

"Lessons for Young Students" is a booklet that teaches children of school age how to use Truth. This booklet means to our youthful readers what "Lessons in Truth" means to those who for many years have studied practical Christianity. The lessons that are given in the booklet first appeared in *Wee Wisdom;* they were found to be so valuable that it was deemed wise to present them in this combined form.

Teachings as vital as those given in "Lessons for Young Students" are presented each month in *Wee Wisdom.* A year's reading of this magazine may do more for a child than years of study can do when the child has become a man or a woman.

We are closing out our entire stock of khaki bound books, at greatly reduced prices. As a matter of fact we are offering some of them below the cost price to us. Many Unity patrons prefer the khaki covered books but the demand of recent years has not been sufficient to warrant our carrying a stock of them. Here is the bargain list.

Title	Former Price	New Price
Christian Healing	$2.00	$1.00
Lessons in Business	1.50	1.00
Lessons in Truth	2.00	1.00

It is our sincere desire to serve you in the most efficient manner. You can help us to provide an ideal subscription service by complying with the following suggestions: Always sign your name and address in the same way; in giving a change of address, give your old address as well as your new, and be sure to mention the name of each magazine to which you are a subscriber; avoid sending currency by mail; use either personal check, bank draft, or money order.

Wee Wisdom readers have another treat in store for them soon. "Donny-Don't-Like-It," a new serial story by Estelle Urbahns, will begin in the May number of *Wee Wisdom.* Miss Urbahns is the author of "Little Susie Sleep Ears" and of "Ted's New Year's Gift to the Buntings." Ted and Susie both have many friends among the *Wee Wisdom* folk and we are sure that the readers will enjoy Donny, who is coming to entertain them in this new story.

A Dutch translation of "Lessons in Truth" has been added to our stock. This new translation will sell for $1.25 a copy. For those who speak some other language more readily than they do English, books in their native tongue are much more easily read and, since they do not have to give so much attention and time to the mechanical details of translation, contain for them much more interest and inspiration. We can supply "Lessons in Truth" in French, German, Italian, Norwegian, and Dutch. Many of our other books have been translated into foreign languages also. If you have friends to whom these translations might appeal especially, you will be doing them a real service by calling their attention to the fact that we can supply these books. Italian or French, $.75; German, $1.25; Norwegian, $1.

The Easter number of *Wee Wisdom* contains two lovely Easter poems and an Easter song that will be very fine for the little folk to learn for the Easter programs at Sunday school and at their grade schools. The teachers will appreciate this helpful suggestion and your children will be very proud and happy to be the ones to carry this suggestion to their teachers—providing, of course, you see that they have the April number of *Wee Wisdom.*

Send an Easter Greeting to Your Loved Ones

Easter Sunday is April 17

Unity's new booklet, "Beginning Again," a collection of the most popular articles that have appeared in *Unity Daily Word*, went on sale November 20. By January 11 we had to order a new edition of 15,000 copies. Cover design in lavender and gold. Price, $.35.

BETTER AND BETTER DAY BY DAY

Although *Unity Daily Word* will not see its third birthday until July, it has been a grown-up magazine for some time. The February issue numbered 100,000 copies. *Unity Daily Word* has gone through many changes since the first number was published. If you have not seen a copy lately, ask for a sample copy. Besides the regular daily lessons, there are always special articles and good poems. Monthly, $1 a year.

SEND CHEERY GREETINGS TO YOUR FRIENDS AT EASTERTIDE

Easter brings to mind the joys of a new life in Christ Jesus, so it is fitting and proper that we send some kind of spiritual greeting to our friends, something to carry the season's message of hope and joy. Some persons write letters of Easter blessing; others, not so original, hesitate to attempt to express their thoughts. For the latter, we have prepared beautiful Easter cards to convey their greetings and good wishes.

Unity Easter cards are appropriately designed for the seasonal verses. The envelopes are gayly lined and the sentiments are engraved. We know that you will be delighted with them.

Forty new and distinctive designs are offered at $.05, $.10, and $.15. This assortment is made up of ten cards which sell for $.10 each, ten folders and cards which sell for $.15 each, ten smaller cards which sell for $.05 each, and ten for children, for $.05 each.

No order for fewer than five cards will be accepted. You may order five cards (an assortment of our selection), or you may send for an illustrated folder and order your cards from it. In either case, order NOW.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet form. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff. Nor can we offer to read manuscripts and offer suggestions to our friends, as we are not in a position to know the needs of publications other than our own. In almost any literary magazine there are advertisements of bureaus that criticize constructively for authors who have not yet found their places.

FROM HERE AND THERE

On the Unity Bookshelf

"Christian Healing," by Charles Fillmore, is a textbook on practical Christianity and metaphysical healing. It lifts one to the spiritual consciousness wherein he can demonstrate Truth. Paper, $.75; cloth, $1.50; de luxe, $3.

"Miscellaneous Writings" is a collection of eleven short articles from the practical experiences of H. Emilie Cady, author of "Lessons in Truth." Each of these selections was chosen because of its proved value in the solution of everyday problems. Paper, $.75; cloth, $1.50; de luxe, $3.

"Getting the Clear Realization," by F. B. Whitney, editor of *Unity Daily Word*, clarifies many metaphysical points and teaches the absolute doctrine which helps one to enter the healing consciousness. Price, $.25.

"Book of Silent Prayer" is a selection of inspired prayers and devotional poems. A beautiful Easter gift, in keeping with the holy sentiment of that season. Paper cover, $.50; de luxe binding, $2.

"Philosophy of Denial," written by Charles Fillmore as an aid to the Truth seeker in banishing every kind of delusion of error. Price, $.35.

"Little Lessons in Verse," a collection of verses by Lowell Fillmore, varying in nature from beautifully inspirational ones to others written in a humorous vein. The price of this attractively covered booklet is $.25.

"My Litany" is a supplication to the Lord for the things that tend toward perfection. Mary W. Fry, the author, expresses in it an ideal toward which we all might well direct our energies. This little booklet costs $.10.

"Joy *and* The Way of Attainment" gives you practical advice by Jennie H. Croft on how to attain the joyous attitude in life through which your success will come. Price, $.25 a copy.

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FINDING THE SECRET

> "You may study with human teachers and from manmade books until doomsday; you may get all the theological lore of the ages; you may understand intellectually all the statements of Truth, and be able to prate healing formulas as glibly as oil flows; but until there is a definite inner revealing of the reality of an indwelling Christ through whom and by whom come life, health, peace, power, all things—aye, who is all things—you have not yet found the 'secret of the Lord.' "

This extract from H. Emilie Cady's book, "Lessons in Truth," describes just what Miss Cady is doing through all the pages of the book. She makes no attempt to force her ideas on the reader; she gives no scientific treatise on psychology or body chemicalization; there is no theological lore for you to study. She merely, through her beautifully simple words, leads you into a line of thought from which understanding and inspiration come to you; she shows the way to the "definite inner revealing" of which she speaks, and through that inner revealing you find for yourself the secret of life, health, peace, power, all things.

"Lessons in Truth" can be read and reread and each new reading will bring new inspiration. Some of the teachers here at headquarters, who have been in the Unity work for years, still look to a paragraph or two from this book for their daily meditation.

"Lessons in Truth" is now published in the Dutch, the Norwegian, the German, the French, and the Italian languages. Prices for these translations are given on page 384 of this magazine.

In English, "Lessons in Truth" sells for $.75, in paper cover; $1.50, in cloth; $3, in de luxe edition.

HALLOWED BE THY NAME

For hundreds of years people all over the earth have made the foregoing statement, have used it as a prayer. Day after day it has been repeated. You and I have said it many times. It is still being repeated daily by countless persons. How many times have you paused to consider seriously the meaning of the words that you repeat? You know that back of every word is an idea. Ideas formulate in the mind and words assemble the ideas. What is the Name that you are declaring shall be hallowed? How can it be hallowed? Do you think that the Name is being hallowed simply because you refrain from using it in a profane exclamation? Are you hallowing it because you speak the word "God" in an awed tone of voice? You are making this prayer every day, but just what, do you think, should take place, and how are you going to help this hallowing take place?

You also repeat, "Thy kingdom come." What is a kingdom? Where is "Thy kingdom" to come? Have you any part in its coming? What are you doing toward the furtherance of its coming, and in what way does it interest you?

These are questions which it might be well for you to ask yourself just to see how you stand and what is the purpose of making these statements or petitions.

Our Correspondence Course of study takes up, in detail, explanations of some of these things about which you need to think; it shows you what and where this kingdom is, and your part in accelerating its coming. Every individual has his place in this kingdom, has his part which cannot be taken by another; all persons are essential in making the kingdom manifest. Let us send you our booklet giving information in regard to these lessons. We are glad to send it on request.

CORRESPONDENCE SCHOOL DEPT.

IF THIS MAGAZINE CAME TO YOU IN A PINK WRAPPER,

your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

WEEKLY UNITY OFFERS

Short articles on Truth, simple, interesting, easily applicable to everyday life.

Press items showing that the world is growing better.

Healing prayers prepared by the healers at Unity headquarters.

Stories of actual experiences in demonstrating Truth, as told by readers of *Weekly Unity*.

Letters to its readers from Silent Unity, and interesting extracts from letters written to Silent Unity.

Receipts for vegetarian cooking and suggestions and information in regard to a vegetarian diet.

52 issues, 416 pages during the year, of helpful literature for $1 a year.

UNITY PERIODICALS

Subscriptions Payable in Advance

Unity magazine. The official organ of the Unity movement. Monthly ..... $1 a year

Weekly Unity. Devoted to short articles on practical Christianity. Weekly ..... $1 a year

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly ..... $1 a year

Christian Business. Teaches the practical application of Truth to business. Monthly ..... $1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies ..... $1 a year

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly ..... $1 a year

Unity Healing and Prosperity Records. Monthly statements spoken by Unity teachers ..... $3 a year

Youth. A monthly magazine for the youth of high school age ..... $1 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity records are $.30 each.
Sample copies of these periodicals, except the records, will be sent free upon request.

WHERE UNITY PUBLICATIONS ARE SOLD

The centers and dealers listed here have the Unity publications you need in your everyday affairs.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However, we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct n
MOBILE—Unity Class, 256 N Conception
ARIZ, PHOENIX—Christian Unity, Adams hotel, mezzanine flr
ARK, HOT SPRINGS—Steigler Bros, 520 Central
LITTLE ROCK—Unity Cen, rm 4 Arcade bldg
CALIF, ALAMEDA—Home of Truth, 1300 Grand
ARCADIA—Unity Class, 1031 S 6th
ATASCADERO—Mrs M A Kelly, box 293
BERKELEY—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
EL CENTRO—Mary E Lewis, 782 Com'l
FRESNO—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
GLENDALE—Truth Cen, 109A Brand blvd
HERMOSA BEACH—Meta Lib, 614 Loma dr
HOLLYWOOD—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
HUNTINGTON BEACH—Susanna Champion, 408 5th
INGLEWOOD—Unity Truth Cen, 123½ N Market
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Society, 432 Locust; Meta Studio, 121 Chestnut; Mrs. J A Wood, 226 E 10th
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; Unity Angelus Studio, 233 S Bdwy, rm 424; Book Shop, 542 S Bdwy, 301 Bdwy arcade; Bethel Home, 1733 W Adams; Book Shop, 2800 Brighton
MODESTO—Unity Reading Rm, 1030 12th
NAPA—Unity Cen, 1730 Oak
OAKLAND—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 410 15th; Study class, 878 Wood
OCEAN PARK—Pier Ave News Stand, 161 Pier
PASADENA—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
REDLANDS—Unity Truth Cen, suite 9 Hubbard bldg
REDONDO BEACH—R T Hendricks, Hermosa and 10th
RICHMOND—Beulah W Tiller, 146 2d
RIVERSIDE—Truth Seekers' Church, 1263 Main
SACRAMENTO—Unity Cen, 9th and K, rm 211 Hagelstein bldg
SAN BERNARDINO—Unity Truth Cen, Woman's Clubhouse
SAN DIEGO—Unity Soc, 412 A
SAN FRANCISCO—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Mrs Isophene G Bailhache, 2901 Scott
SAN JOSE—Christian Assembly, 72 N 5th
SANTA BARBARA—Truth Cen, 227 E Arrellaga
SANTA CRUZ—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
SANTA MONICA—Unity Truth Cen, 528 Arizona
SANTA ROSA—Unity Reading Rm, 525 Rosenberg bldg
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
S PASADENA—Unity Cen, 903 Diamond
STOCKTON—George B Purinton, 45 W Park
VAN NUYS—Unity Cen, r 2, box 270
WILLOW BROOK—Unity Study Class, 2010 Springdale
COLO, COLORADO SPRINGS—Home of Truth, 317 N Tejon
DENVER—Unity Cen, 1042 E Colfax
FT COLLINS—Mrs Gertrude H Tracy, 900 Elizabeth
GREELEY—Truth Cen, 1053 Gr View pl
PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th

D C, Takoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 Fla, nw; Woodward and Lothrop, 10th and 11th, F and G
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth, 804 Pippin
Lakeland—Unity Cen, 54 Lake Hunter dr
Miami—Pictorial Cen, 143 N E 1st ave; Magic City Book Store, 219 N E 2d ave; Truth Seekers' Home, 3269 Mary, Coconut Grove; School of Christianity, 275 N E 1st st
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 257 Curran
Tampa—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee
GA, Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg
Waycross—Truth Cen, 804 Daniel
HAWAII, Honolulu—Unity Cen, 347 Saratoga rd
IDAHO, Boise—Unity Truth Cen, 1009 Wash
ILL, Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Unity Cen, 4725 Indiana; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3621 S State, 219 Douglas Natl bk bldg; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan
Chicago Heights—Unity Home of Truth, 1058 W Forrest
Danville—Class of Prac Christianity, 126 N Vermillion
Decatur—Unity Reading Rm, 322 E Macon
Evanston—Unity Study Class, 1516 Simpson
Moline—Mrs Sara Bailey, 5312 6th
Peoria—Unity Cen, 800 Wheelock bldg
Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence
Waukegan—School of Prac Christianity, 109 Washington
IND, Anderson—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
Fort Wayne—Unity Cen, 1210 Calhoun
Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
Kokomo—Mrs Norman Simpson, 523 S Washington
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
IOWA, Burlington—Art and Community House, 1424 West
Cedar Rapids—Unity Cen, 1011 2d ave e
Davenport—School of Div Science, McCullough bldg
Des Moines—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage
Sioux City—Unity Truth Cen, 409 Ross
Waterloo—Unity Cen, 322 Lafayette bldg
KANS, Arkansas City—Olive May Hill, 220 W Linden
Colby—Unity Study Class, 205 Lake
Kansas City—Unity Cen, 309 Huron bldg
Salina—Mrs Olga Palmer, 713 Gypsum
Wichita—Mrs Sarepta de Healea, 1638 S Main
KY, Lexington—Unity Lib, 303 Hernando bldg
Louisville—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel; Meta Reading Rms, 53 Weisenger-Gaolbert bldg
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
Shreveport—Willa S Norwood, 1196 Louisiana
MAINE, Saco—World Helpers, Flagg Pond rd
MD, Baltimore—Louis Dannettel, 1167 Carroll
Cumberland—Mrs Geo C Bischoff, 131 Cumberland
MASS, Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
Greenfield—House of Faith, 10 Park
Lowell—Mrs Gertrude A Derby, 11 Cascade
Springfield—Unity Cen, 21 Besse pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 4108 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
E Tawas—F A Stiffler
Flint—Edna D Cross, 1545 Illinois
Grand Rapids—Ida Bailey, 413 Shepard bldg; Herpolsheimer Co
Idelwild—Mrs Dollie Sandridge, box 83
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 209 W Dutton
Saginaw W S—Mrs Ina Childs, 712 Benjamin
Traverse City—Hannah & Lay Merc Co, Front st
MINN, Duluth—Unity Truth Cen, 215 W 2d
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave s; Mrs Selma A Hall, 4320 Upton s

St Paul—Unity Truth Cen, 416A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby; Christ Unity, 308 Pittsburgh bldg
MISS, Greenwood—R L Hataway, 807 S Main
MO, Joplin—Mrs H E Millsap, 827 Wall
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen (colored), 1705 E 19th
Lees Summit—Unity Community Soc, Unity Farm
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell; Mrs D E Klyce, 4362 Lindell blvd; Pearlstone Ptg & Staty Co, 905 Lucas
MONT, Butte—Keefe Bros, 25 Park; C Burgess
Glascow—Chas Gray Miller, 636 N 2d
NEBR, Lincoln—Unity Soc, 1413 O
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 2
East Orange—Unity, 19 Washington
Hackensack—Truth Cen, 360 State
Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl
Newark—Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th; Unity Soc, Hotel Riviera, rm 205
Paterson—Unity Truth Cen, 98 Bdwy
Plainfield—Alice B Gresham, 1325 Denmark rd
Rahway—Minnie Baker, 25 Whittier
N M, Raton—May Schleifer, 321 N 4th; Mrs G R Engledon, 136 N 2d
N Y, Brooklyn—Unity Soc, 118 Pierrepont
Buffalo—Unity Soc, Hotel Statler, rm 4; League for Larger Life, 152 Elmwood; Grail Reading Rm, Huylers' bldg, Delaware & Trinity
New Rochelle—Unity Cen, 14 Bonefoy pl
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87th; Unity Study Class, 2525 7th
Port Richmond, Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park; Clinton Studio, 1071 Mendell
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
Watertown—Francis W Locke, 256 Coffeen
N D, Dickinson—Knapp's
OHIO, Akron—Unity Church of Truth, 84½ E Market; Unity Cen, 206 Metropolitan bldg
Alliance—Mrs Cassie Nash, 1407 E Patterson
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; Universal Truth Cen, 11 W McMicken; Church of Truth, 7th and Elm, Hall B, Odd Fellows Temple
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Unity Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theatre bldg
Dayton—Unity Study Class, 24 W 4th
Hamilton—Unity Temple, 117 Ross
Marion—Unity Truth Cen, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 223 Michigan; Tiedtke's news stand
Warren—Unity Cen, rm 904, Western Reserve Bank bldg
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—F C Diggs, 210½ W Bdwy
Oklahoma City—Unity Cen, 305 Baltimore bldg; Unity Home of Truth, Liberty Bank 340
Tulsa—Unity Reading Rm, 310 Haver bldg; Mrs B M Wilson, 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 405 Yamhill; Tansing Book Co, 380 Morrison; Unity Cen, Terminal Sales bldg, 12th and Morrison; A W Schmale, 380 Morrison; Mrs E Ella Kinsey, 596 Gatenbein
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Truth Cen, Reed house
Knoxville—Mrs W B Carr, 33 East
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 1424 Walnut; Dion Martinez, 5211 Greene
Pittsburgh—Unity Cen, 408 Penn
Wilkes Barre—Alice B Sadler, 57 Terrace

R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, Aiken—Mrs Daisy Dore, 1305 Richland
TENN, Chattanooga—Mrs Minnie Schultheis, 404 E 8th
Memphis—Unity Cen, 1 Woman's bldg
Nashville—Unity Cen, 615 Cotton State bldg
TEX, Abilene—Hartin's Health School, 1022 1st st n
Brownsville—Unity Cen, 1219 Adams
Dallas—Unity Cen, 1911 Elm, 402 Melba Theatre bldg
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Greenville—Collins Book Co, 2901 Lee
Houston—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1723 Congress
San Antonio—Unity Cen, 818 Maverick bldg, Houston
UTAH, Salt Lake City—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
VA, Roanoke—Unity Cen, 15 Franklin rd, s w
WASH, Bellingham—Miss Olive Stevens, 201 Douglas bldg
Chehalis—Alice L Ruth, 876 Folsom
Pasco—Mrs Howard Thompson, 6th and B
Seattle—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1616 4th; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Unity Lib, 320 Pine, rm 211
Spokane—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
Tacoma—Unity Truth Cen, 932½ Bdwy; Raymer's, 1317 Pacific
Yakima—Church of Truth, 131 N 2d
WIS, Madison—Unity Cen, 1812 Van Hise
Marinette—Mrs J H Pecar, 111 Water
Milwaukee—First Unity Cen, 130½ Oneida, rm 6
Racine—Unity Cen, 402½ 6th
WYO, Casper—Unity Study Club, box 651
AUSTRALIA, Adelaide—New Thought Cen, 5 Darling bldg, Franklin; Divine Science Cir, 208 N Terrace
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Good Will Cen, 145 Collins; Book Shop, rm 7, 6th flr, McEwan House, Little Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 345 George; Dunlop & Co, 333A George
CANADA, Edmonton, Alta—Literature, Ltd, 106 Adams bldg
Huntsville, Ont—Mrs A O Trusler, box 362
Montreal—Edith Clapp, 2588 A Esplanade; Unity Centre, 18 Chomedy
Moose Jaw, Sask—Unity Cen, 221 Hammond bldg
Ottawa, Ont—Truth Cen, 343½ Lisgar
Regina, Sask—Unity Cen, 307 Westman Chambers
Saskatoon, Sask—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 7 College, 2
Vancouver, B C—Unity Church of Truth, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
Winnipeg, Man—Unity Soc, 333½ Portage, 7th flr; Truth Way Soc, 416 Avenue blk, Portage ave
CUBA, Banes, Oriente—Joseph L Ming, La Guira
Camaguey—Mutual Help Study Cen, Martires 711
Isle of Pines, Nueva, Gerona—Thos H Spence
ENGLAND, Belper, Derby—Rev W J Robson, 20 the Fleet
Liverpool—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark st, W C 2; Order of the Golden Age, 155 Brompton rd, S W 3
Weston Super Mare—Mrs Evangeline Holt, 70 Severn rd
MEXICO, Mexico—Science Study Club, la Calle de Lopez 5, upper rm
Monterrey, N L—M Alice Gordon, Calle de Washington, 230
N NEW ZEALAND—Palmerston—Peggy Powell, 177 Featherstone
REPUBLIC OF PANAMA—Bocas del Toro, Almirante P O—Andrew A Campbell
SCOTLAND, Glascow—Unity Lib, 1558 Gt Western rd
S AFRICA, Johannesburg—Fairview, Unity Book Depot, 66 Grace

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The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

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Address .....

City or town ..... State .....

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U-4-27

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who seems to be needing help from some one—whose financial affairs are not running smoothly—whose health seems broken—whose domestic life is not harmonious? Have you just been feeling sorry for him, wishing that some one would help him, and forgetting that it is in your power to offer him the most substantial help in the world?

And if some friend was the means of bringing you into contact with the Christ teachings, as unfolded through Unity, *what about him?* Haven't you many times blessed him for the good that he brought into your life and wished that there were some adequate way for you to express to him your appreciation?

Surely the finest help that you can offer the friend in need is the Truth through which all problems may be handled, and surely the greatest proof of your appreciation to the other friend is to pass on to some one who needs it the great Truth that came to you originally through his thoughtfulness. Share the good that was given you, help some one else to an understanding of the divine laws, and thus make two friends happy.

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